

# CHRISTIAN PraiERS and holie

Meditations, as wel for

*Prinate as Publique*  
exercise:

*Gathered out of the most godly*  
learned in our time,  
by Henrie Bull.

Wherevnto are added the praiers, com-  
monly called *Lidley* praiers.

P S A L. 55.

*In the Evening and Morning, and at Noone,*  
*vill I pray vnto the Lords, and he vill*  
*heare my praier.*

AT LONDON,  
Printed by Henrie Middleton,  
*dwelling in Fleetestreate*  
at the signe of the  
Falcon.





*Januario hath xxxj. dayes.*

*The Circumcision of Christ.*

On which day Noe being in the Arke  
vpon the waters, began to see the tops  
of the high mountaines. Gene. 8. 13.

*The Epiphanie:*

Or apparition of our Lord Iesus.

The 10. Nabuchodonosor besieged  
once againe Ierusalem. 2. Reg. 15.

The midde Winter after Ptolomæus.

The 17. the good Prince Scanderbeg  
king of Epirus, a scourge to the Turke,  
as vpon this day died. 1466.

The 22. the Duke of Somerset as vpon  
this day was beheaded. 1552.

The 27. Saint Paul as vpon this day, of  
a persecuter was conuerted, as he iour  
neyed vnto Damascus. Actes. 9. 3.

*Februarie hath xxviii. daies.*

1 d  
2 e  
3 f  
4 g  
5 A  
6 b  
7 c  
8 d  
9 e  
10 f  
11 g  
12 A  
13 b  
14 c  
15 d  
16 e  
17 f  
18 g  
19 A  
20 b  
21 c  
22 d  
23 e  
24 f  
25 g  
26 A  
27 b  
28 c

*The Purification of Marie.*

As vpon this day Christe our Saniour was offered vnto the Lord in the Temple at Ierusalem, and his mother the Virgine Marie, was purified according to the Lawe, Luk. 2. 22.

The 11. Noe fourtie daies after he had seene the toppes of the mountains, sent out the Raven, and after that, the Dove, which returned. Gen. 8.

The eighteene day, Noe put out once againe the Dove, which brought an Olive braunche.

*Matthe Apostles.*

The Dove was sent the third time, & returned no more to Noe.

1 d  
2 e  
3 f  
4 g  
5 A  
6 b  
7 c  
8 d  
9 e  
10 f  
11 g  
12 A  
13 b  
14 c  
15 d  
16 e  
17 f  
18 g  
19 A  
20 b  
21 c  
22 d  
23 e  
24 f  
25 g  
26 A  
27 b  
28 c  
29 d  
30 e  
31 f

The thirde, the Temple of Ierusalem  
was wholie finished and consecrated.  
1. Esdras. 6.

The 10. as vpon this day, Christ being  
on the other side of Iordē, was aduert-  
ised of the sicknesse of Lazarus. Ioh. 11. 3

The 13. the feast of Hester was cele-  
brated, bicause that day was appointed  
to put the Iewes to death.

The 16. Lazarns was raised vp againe.  
Iohn. 11.

The 20. Christ made his entrance in-  
to Ierusalem.

The 24. he made his Supper.

*Annuntiation of Marie.*

The 25. was taken.

The 26. was crucified.

The 27. he rested in the Sepulchre.

The 28. he rose againe from death.

*April hath xxx. dayes.*

1	g	Noe vncouered the Arke. Gene. 8.
2	A	The tabernacle was prepared by Mo-
3	b	ses. Exod. 40.
4	c	
5	d	Iesus Christ the eight day after his
6	e	resurrection appeared againe to the A-
7	f	postles which were assembled, where
8	g	S. Thomas was present.
9	A	
10	b	The 10. the people of Israel went o-
11	c	uer Iorden drie footed. Iosua. 3. 4.
12	d	The 13. Assuerus gaue out proclama-
13	e	tion to put all the Iewes within his
14	f	kingdome to death. Hester. 3.
15	g	The 14. was the celebration of the
16	A	Passenger.
17	b	The 15. the people came out of Egypt
18	c	Exod. 22.
19	d	The 18. the people went ouer the red
20	e	sea drie footed, & Pharao was drowned
21	f	with all his host.
22	g	The 22. the people came to Mara, the
23	A	waters whereof they could not drinke.
24	b	Exod. 5.
25	c	<i>Marke Euangelist.</i>
26	d	The 24. the reuelation was made to
27	e	Daniel of that which should come to
28	f	pass, from the time of the Kinges of
29	g	Persia, vnto Christ, and from thence vn-
30	A	til the end of the world. Dan. 10. 11. 12



*May hath xxxi. dayes.*

*Philip and Jacob.*

The Ascension of Christ into heauen  
fourtie dayes after his resurrection.  
Mark. 6.

God commaunded Noe to carrie vi-  
Auals into the Arke, Gen. 6.

The 14. Ezekias did first celebrate the  
Passouer. Para. 10.

The 15. the children of Israel mormu-  
red after flesh, and God sent them plen-  
tie of Quails.

This was the thirtie day after the de-  
parture from Egypt, Exod. 16.

The 16. day GOD made Manna to  
rayne down. Exod. 16.

The 17. Noe entered into the Arke.  
Gen. 17.

The 20. The people departed from  
mount Sina. Num. 9.

The 22. fire from aboue consumed a  
part of the hoast of Israel. Num. 11.

*June hath xxx. dayes.*

1	e	This day the children of Israel came
2	f	to mount Sina, and went thence the
3	g	third moneth, where they taried almost
4	A	a yeare.
5	b	
6	c	The 6. the Temple of Diana in Ephe-
7	d	sus was burned, the yeare before Christ
8	e	54.
9	f	
10	g	
11	A	
12	b	
13	c	The 13. day of this moneth, king As-
14	d	suerus gaue our proclamation in fauour
15	e	of the Iews against Haman and his con-
16	f	spiracie. Hest. 8.
17	g	
18	A	
19	b	
20	c	
21	d	
22	e	
23	f	
24	g	<i>John Baptise.</i>
25	A	
26	b	The Arke of Noe was lifted vp the
27	c	seuen and twentie day, by the waters of
28	d	the flood. Gen. 7.
29	e	<i>Peter the Apostle.</i>
30	f	

*Julie hath xxxj. dayes.*

1	g
2	A
3	b
4	c
5	d
6	e
7	f
8	g
9	A
10	b
11	c
12	d
13	e
14	f
15	g
16	A
17	b
18	c
19	d
20	e
21	f
22	g
23	A
24	b
25	c
26	d
27	e
28	f
29	g
30	A
31	b

The 6. day of this moneth, the Iofias of our age, EDWARD the sixt, king of England died. Anno. 1553.

*Dogge dayes beginne.*

The 9. of this moneth the citie of Ierusalem assieged by the space of eighteen moneths, was finally taken by the king of Babylon. Iere. 39.

About this time, the great Sweat beganne in England. Anno. 1551.

**Marie Magdalen.**

*James Apostle.*

As vpon this day the Atheniens received a great overthrowe in Sicilia, of the Syracusians.

*August hath xxxj. dayes.*

1	c	Aaron died in the mountaine of Hor
2	d	being a 123. yeares old, 40. yeares after
3	e	the coming out of Egypt. Num. 20. &
4	f	33. 38. 39.

5	g
6	A

7	b
8	c

9	d
---	---

10	e
----	---

11	f
----	---

12	g
----	---

13	A
----	---

14	b
----	---

15	c
----	---

16	d
----	---

17	e
----	---

18	f
----	---

19	g
----	---

20	A
----	---

21	b
----	---

22	c
----	---

23	d
----	---

24	e
----	---

25	f
----	---

26	g
----	---

27	A
----	---

28	b
----	---

29	c
----	---

30	d
----	---

31	e
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The 10. the Temple of Ierusalem was  
set on fire by the souldiers of Titus, and  
hath not since bene builded againe. Io-  
sephus lib. 6. cap. 26.

*Dogge dayes end.*

*Bartholomevv Apostle.*

Religion as on this day, was resour-  
med, according to Gods expresse trueth  
in the most renoumed citie of Geneva.  
Anno. 1535.

September hath xxx. dayes.

1	f
2	g
3	A
4	b
5	c
6	d
7	e
8	f
9	g
10	A
11	b
12	c
13	d
14	e
15	f
16	g
17	A
18	b
19	c
20	d
21	e
22	f
23	g
24	A
25	b
26	c
27	d
28	e
29	f
30	g

Our Soueraigne Ladie **QUEENE ELIZABETH** was borne as vpon this day, at Greenewich. Anno 1532.

The 9. of this moneth, Ierusalem was put to fire and sword, and wholly ouerthrowne, as Christ foretold them. Iosephus lib. 7. cap. 26.

Chrysostome being chased out of his Church of Constantinople, is vpon this day, dyed.

*S. Matthevve Apostle.*

The 25. Nehemias did finish therepayring of the walles of Ierusalem, Anno 1444. before Christ. Nehe. 6. 15.

*S. Michael.*



*October hath xxxi. dayes.*

1 A  
2 b  
3 c  
4 d  
5 e  
6 f  
7 g  
8 A  
9 b  
10 c  
11 d  
12 e  
13 f  
14 g  
15 A  
16 b  
17 c  
18 d  
19 e  
20 f  
21 g  
22 A  
23 b  
24 c  
25 d  
26 e  
27 f  
28 g  
29 A  
30 b  
31 c

The Iewes fasted and wept for Godelias. Iere. 41. & 42.

The 10. day was the feast of reconciliation, which was the onely day that God ordained to fast.

*Luke Euangelist.*

The 17. day, which was the 150. after the beginning of the flood, the Arke rested vpon the mountaine Ararat in Armenia. Gen. 8.

The 24. Titus gaue foorth 3000. Iewes to the wilde beastes. Anno. 73.

*Simon and Jude.*

*November hath xxx. dayes.*

*All Sainces.*

1 d  
2 e  
3 f  
4 g  
5 A  
6 b  
7 c  
8 d  
9 e  
10 f  
11 g  
12 A  
13 b  
14 c  
15 d  
16 e  
17 f  
18 g  
19 A  
20 b  
21 c  
22 d  
23 e  
24 f  
25 g  
26 A  
27 b  
28 c  
29 d  
30 e

The 10. This day happened the woeful slaughter of Varna, where Ladislaus king of Hungarie was slaine by the Turke, Anno. 1444. Also as vpon this day Martin Luther was borne, Anno 1483.

The 15. day was the counterfet feast by Ieroboam, after he had withdrawne the tenne tribes of Israel from the obedience of Roboham their lawfull king, the which he ordained in Dan, and Bethel, after he had set vp the golden calves, to the intent the people should goe no more to worshiipe in Ierusalem. 1. Kings. 12.

The 17. day of this month **QUEENE ELIZABETH** beganue her reigne.

*Andrevue Apostle.*

*December hath xxxj. dayes.*

1 f  
2 g  
3 A  
4 b  
5 c  
6 d  
7 e  
8 f  
9 g  
10 A  
11 b  
12 c  
13 d  
14 e  
15 f  
16 g  
17 A  
18 b  
19 c  
20 d  
21 e  
22 f  
23 g  
24 A  
25 b  
26 c  
27 d  
28 e  
29 f  
30 g  
A

*The shortest day.*

The 15. day the yeare before the Natiuitie of Christ 165. Antiochus the greate set vp an Idol vpon the altar of the Lord in Ierusalem. 1. Macha. 1.

The 20. day, Esdras gaue fourth proclamation to the Israelites, to forsake their strange wiues that they had married, and to send them away. 1. Esdr. 9.

*Thomas Apostle.*

S. Iohn Euangelist died in Ephesus, being of the age of 89. yeres, vnder Traian

*The Natiuitie of Christ.*

*S. Stephen.*

*S. Iohn Euangelist.*

*Innocentes.*

the Emperour, about 30. yeres after the destruction of Ierusalem.

A rule to knowe when the Terme  
*beginneth and endeth.*

**H**ilarie Terme beginneth the three and  
twentie of Ianuarie, if it be not Sun-  
day : if it be, then the next day after, and  
endeth the twelfth of Februarie.

*Easter* Terme beginneth seuentene  
dayes after Easter, and endeth foure dayes  
after the Ascension.

*Trinitie* Terme beginneth the next day  
after *Corpus Christi* day, & endeth the wed-  
nesday fortnight after.

*Michaelmas* Terme beginneth the ninth  
of October, if it be not Sunday, & endeth  
the seuen and twentie of Nouember.

Eight dayes before any Terme begin,  
the Exchequer openeth, except *Trinitie*  
Terme, which openeth but 4. dayes before.

# An Almanacke for 21. yeares.

<i>The yeares of our Lorde.</i>	<i>Dominical let.</i>	<i>Easter day.</i>	<i>Whitsunday.</i>	<i>Advents Sun. day.</i>
1578	H	30. Mar.	18. May.	30. Nouem.
1579	D	19. April.	7. Iune.	29.
1580	CB	3.	22.	27.
1581	A	26. Mar.	14.	3. Decemb.
1582	G	15. April.	3. Iune.	2.
1583	F	31. Mar.	19. May.	1.
1584	ED	19. April.	7. Iune.	29. Nouem.
1585	C	11.	30. May	28.
1586	B	3.	22.	27.
1587	A	16.	4. Iune.	3. Decemb.
1588	GF	7.	26. May.	1.
1589	B	30. Mar.	18.	30. Nouem.
1590	D	19. April.	7. Iune.	29.
1591	C	4.	23. May.	28.
1592	BA	26. Mar.	14.	3. Decemb.
1593	G	15. April.	3. Iune.	2.
1594	F	31. Mar.	19. May.	1.
1595	E	20. April.	8. Iune.	30. Nouem.
1596	DC	11.	30. May.	28.
1597	B	27. Mar.	15.	27.
1598	A	16. April.	4. Iune.	3. Decemb.



# AN INTRODVCTION TO PRAYER.

17



OR AS MVCH AS OF  
our selues we are desti-  
tute of all good thinges,  
and vtterly voyde of all  
necessarie helps to sal-  
uation: the Lorde our  
GOD of his owne free  
mercy and goodnes, offereth himselfe to vs  
in Christ, and in him he giueth vnto vs, in  
the steede of our miserie, all felicitie, in the  
steede of our pouertie, the vnspeakeable ri-  
ches of his grace: he openeth vnto vs in him  
the treasures of heauen, that our Faith might  
wholly beholde him, and our Hope be fully  
fixed vpon him. In whome it hath pleased  
him that the fulnesse of his grace shoulde  
dwell, that from thence we might all drawe  
(as out of a most plentiful fountaine) the  
waters of eternall life. This secrete and great  
miserie is reueiled to such onely, whose eyes  
the Lorde hath opened, to see light in his  
sight. Therefore since we are taught by Faith  
that whatsoever wee haue neede of and is  
wanting in vs, the same is laid vp with God  
for vs in Christ: it remaineth that we seeke  
it in him, and with Prayer craue it of him.  
The Apostle therefore, to shewe that true Rom. 10.  
faith cannot be separate from the inuocati-

B

on

on of Gods holy name, hath set this order; that as faith commeth by the Gospell, so by the same faith our heartes are stirred vp to call vpon the name of God: and therefore he saith, that the spirite of adoption, which sealeth in our hearts the witnesse of the gospell, raiseth vp our spirites that they dare with boldnesse shewe forth their desires: it stirreth vp in vs vnspcakable gronings, and causeth vs to crie with confidence: *Abba Father*. By the benifite of prayer therefore wee attaine to those riches which God hath laide vp in store for vs: for thereby we haue familiar access to God, and boldlie entering into the sanctuarie of heauen, we put him in mind of his promises: so that now by experience we feele and finde that to be true in deede, which by the worde we did before but onely belecue: now we enioy those treasures by prayer, which by faith wee did before but onely beholde in the Gospell of our Lorde Iesus.

Nowe how necessarie and profitable this exercise of prayer is, it appeareth, in that the Lorde himselfe witnesseth our whole saluation to consist in the calling vppon his name, whereby he is wholie present with vs: namely by his prouidence and fatherly care by the which he watcheth ouer vs: by his power,  
by

by the which he susteineth and succoureth our weakenesse, being euerie moment ready to perish: and by his goodnesse & mercie, by the which he receiveth vs into fauour, being miserablie loadē & pressed downe with sin, And hereby groweth singular rest and quietnesse to our conscience. For when wee haue disclosed to him our necessitie, herein wee finde most ioyfull and perfect quietnesse, that none of our euils are hidden from him, whom we are perswaded to be both most willing & also most able to helpe vs.

Now that our prayer may be made in such wise as it ought to be, firste we must see that we be in hearte and minde no otherwile prepared, then becommeth those that enter in to talke with God, as we are taught. Eccie. 18. *Before thou pray, prepare thy selfe, and be not as one that tempteth God.*

We must consider therfore whē we pray, in whose presence we stand, to whō we speak, and what we desire. We stand in the presence of the almightie creator of heauen & earth, and all thinges therein contained: to whose eternall maiestie innumerable thousandes of Angels doe assist, serue and obey We speake vnto him, who knoweth the secretes of our hearts: before whom nothing is more odious then hypocrisie, and dissimulation. We aske

those things which be most to his glorie and the comfort of our consciences. We must therefore diligently endeour our selues to remoue all such thinges as may offende his diuine maiestie. And first, that we be free from al worldly cares & fleshly cogitations, whereby our mindes are caried hither and thither, & being drawne out of heauen, and from the pure beholding of God, are pressed downe to the earth.

And here let vs call to minde how vnreuerently we abuse the great goodnes of God, calling vs into familiar talke with him, when we haue not that reuerent feare of his sacred maiestie, that we woulde haue of an earthly creature or a worldly Prince: but suffering our heartes to be caried away with wandering thoughts and worldly imaginations, are otherwise occupied, and forsake him in the mids of our prayer.

As God is a spirite, so he will be worshipped in spirit and truth: that is, in the inward affections of the heart, & with a true, faithfull and vnfeined kind of worship. And therefore as at all other times he requireth the heart: so specially in the time of prayer, whe we shew our selues in his presence, & enter into communication with him: & thereupon when he promiseth to heare all those that  
call



cal vpon him, he maketh a restraint & faith: that call vpon him in truth. Seeing therefore the chiefe durie of prayer consisteth in the heart, we must with our whole heart poure out our prayers vnto God the searcher of hearts, & with a sincere, vnfained, & ardent affection & opening of our heart before God call vpon him, or else we shall not find him.

Let vs know therefore, that none prepare themselves rightly to prayer, but such as haue a reuerende feare of Gods maiestie, which they cannot haue that come not to it vnburthened of earthly cares & affections. And this is it that is ment in the Scriptures by the lifting vp of handes, that we should remember our selues to be farre off from God, vnlesse we lift vp our heartes & mindes also on high. An therefore it is saide in the Psalme: *To thee haue I lift vp my soule.* The Scripture vseth also this manner of speach, *To lift vp prayer*: that they which desire to be heard of God, shold not haue their minds caried away with earthly cogitations & vanities. And though it be hard to be so bent to prayer, but that we shall finde that many bie thoughtes will creepe vpon vs to hinder our prayer: yet the more harde it is, the more earnestly wee must wastle to ouercome all lets and hinderances, & labour with

Psal. 25.



**Pfal. 86.** inwarde groninges vnto the Lorde, that he will linke our heartes fast vnto him, and not suffer vs to be ledde away from him, by the wayne suggestions of Sathan, who at al times compassing vs about, is neuer more busie, then when we addresse our selues to prayer, secretly and subtilly creeping into our breastes and calling vs backe from God, so that oftentimes, when wee with all reuerence should speake to God, we find our harts, talking with the vanities of the world, or with the foolish imaginations of our owne hearts.

Finally we must be in christian charity, loue, and concorde with all men, seeking vnfaigned, hearty, and brotherly reconciliation, if we haue offended any man, before we enter into prayer, or else God will not heare our prayers: yea they are otherwise execrable, & full of damnable hypocrisie in Gods sight. And this that is spoken of prayer, may be said also of hearing of Gods word, or any other seruice of God.

We must therefore laye aside all malice, enuie, wrath, grudge, contention, wrangling, dissimulation, all guilefull, craftie, and subtile dealing, and with a single hearte doe to other, as we woulde they shoulde doe to vs, Peter willeth, that such as haue once tasted howe good and bounteous the Lorde

**1. Pet. 2.**

is, and are become new creatures by the heavenly regeneration, through the doctrine of the Gospell, shoulde like holy and innocent babes, lay aside all such workes of the flesh, which doe deprive a man of the kingedome of God. And S. Paul commaundeth vs, that Gal. 5. laying aside those cursed vvorke of darknesse, we shoulde in the stead thereof, put on (even as the elect of God, holy and beloued) tender mercie, kindness, humblenesse of minde, meekenesse, long suffering, forbearing one another, & forgiving one another, if any haue a quarell to another, as Christ forgave vs: and aboue all these things, (saith he) put on loue which is the bonde of perfection, and let the peace of God rule in your heartes. When ye shall stande and pray (saith S. Marke,) forgive, if ye haue any thing against any mā, that your father also which is in heauen, may forgive you your trespasses: for if ye will not forgive, your father which is heauen will not pardon you your trespasses. Mark. 11.

Moreouer we must haue such a feeling of our owne miserie and wretchednesse, as may worke in vs an earnest sorrowe and vexation of mind for the same. Example whereof we may see in the deare seruantes of God, when they, say that out of the deepe deepenesse, and out of the middes of the iawes of death, they utter vnto the Lorde a sorrowfull

voyce. He that desireth mercie, must haue a feeling of his owne miserie, And therefore saith Dauid : *Heale my soule O Lord, for I haue sinned against thee. There is no health in my flesh* (saith he) *because of thy displeasure, neither is there any rest in my bones, because of my sinne.*

This anguish and sorrowe, fixeth vp in Gods children a feruent desire to obtaine comfort, helpe, and succour at Gods hand, and therefore such as feeble themselves oppressed with great calamities, hauing by the helpe of man no hope of deliuerance, doe crye vnto God with afflicted heartes, as Dauid did in his distresse : *My soule thirsteth for God, euen for the liuing God.* And, as the Hart being wounded brayeth for the riuer of water, so panteth my soule after thee, O God.

This is that godly sorrowe which S. Paul saith, worketh in Gods children repentance to saluation. *The Lord is nigh to them,* saith Dauid, *that are of a contrite heart, & will saue all such as are afflicted in spirit.* To him will I looke, euen vnto him (saith the Lord) *that is afflicted and broken hearted, and trembleth at my wordes.* Therefore Dauid calleth the time of trouble, the fit and conuenient time for the faithfull to fly vnto God by prayer. And albeit they bee not at all times in like distresse, or continually groaning vnder the burden

Psal. 41.

Psal. 38.

Psal. 41.

1. Cor. 7.

Psal. 34.

Psal. 66.

burde of present euils: yet must thei needs be euer in dread of new daungers, and carefully afraide of further troubles to followe. As trouble and feare therefore are the verie spurs to stir them vp to heartie and seruente prayer: so by occasion thereof, they haue more free accesle vnto God, as though he did thereby call them vnto him.

This godly sorrowe for sinne, and seruente desire and longing for Gods louing mercie and fauour, cometh not of our selues, but of the speciall goodnesse of God: for we are of our selues dull & without all lust to pray: yea, so great is our imperfection, that wee know not how to pray as we ought, and therefore the spirite helpeth our infirmities, instructeth vs what is right, and guideth our affections. *He maketh intercession for the Saints (saith S. Paul) according to the will of God, and that with sighes and gronings which cannot be expressed: that is, he stirreth vp our heartes, giueth vs a desire and bouldnesse to pray: and causeth vs to mourne when wee are by any meanes hindered from it, and feelee not our selues moued therevnto with such fervent zeale & affection as we shoulde be.*

Now although we knowe that it is the onely worke of the holy Ghost, thus to moue and incline our hearts to prayer, notwith-



standing we may not be negligent & slothfull to dispose and stirre vp our selues therevnto, but rather contrariwise, so often as we feele our selues, colde and not disposed to prayer as we ought to be, we must make our supplication vnto the Lorde, that it would please him to inflame vs with his holy spirit, whereby wee maye be framed to pray with such feruencie of minde, as we ought to doe.

When we are cast downe by the sense and feeling of our owne infinitie, sinne and miserie: Yet must we pray (notwithstanding) in sure and stedfast hope to obtaine our requestes. These be thinges indeed contrarie in shew, to ioyne with the feeling of the iuste vengeance of God, sure affiance of fauour: which thinges do yet very well agree, in that it is the goodnesse of God onely that raiseth vs vp being oppressed with our owne euils, from the which of our selues wee cannot rise. For as repentance and faith are knit as cōpanion together, (albeit the one driueth vs downe with feare, and the other lifreth vs vp againe with comforte) so in praying they must needes goe together. And this agreement Dauid expresseth in few wordes. *I will (saith he) in the multitude of thy mercies enter into thy house, and in the temple of thy holiness, I will worshippe thee with feare.*

**Psal. 5.**

**There**



Therefore when we are once touched with true repentance and feeling of our own miserie, wee must withall haue such a perswasion of Gods fauour and mercie towards vs in all our prayers, that they shall be accepted of God so farre forth as it shall be necessarie for vs. *This is the assurance*, saith S. Iohn, *that we haue in God, that if we aske any thing according to his will, hee heareth vs.* If we haue not a sure trust and confidence in the mercie and promises of God, it is vnpossible to make our prayer to him aright: and whosoever doubteth whether God heareth his prayer, that man obtaineth nothing: for to such prayers, God hath made no promise. But contrariwise he saith, *Whatsoeuer ye shall aske in prayer, if ye beleue, ye shall receiue it.* And againe: *whatsoever ye desire, beleue that ye shall obtaine it, and it shall be done vnto you.* Aske saith Saint Iames, *in faith, and vvaue not, for hee that vvaureth, is like to the vvaues of the sea, which are tossed of the winde and caried away.* And why shoulde wee wauer or doubt, seeing the holy scriptures testifie of God, that hee is faithfull, iust and true in all his wordes and promises, saying: *The Lord is faithfull in all his words, he will euer be mindefull of his couenaunt: the throne of the Lord endureth for euer?*

And

1. Iohn. 5

Matth. 23

Mark. 11

Iames. 1

And although our faith be not so strong, and therefore our prayer so hearty and zelous as it ought to be, yea though our faith be faint and colde, yet let vs hold fast this principle, that our prayers are not frustrate or in vaine.

For our comfort herein, we haue an example in the father which brought his son, first to the Apostles, & afterwarde to Christ, **Marke. 9.** and saide: *If thou canst Lorde, helpe:* and yet afterwarde he acknowledged the weakenes of his faith, & desired to be made strong. *I beleeue Lorde (saith he) helpe mine vnbeleefe.* Howe often doe the children of God complaine of this imperfection and imbecillitie of faith? Such as are exercitised in true prayer, doe feele, that in craving of God the forgiveness of their sinnes, they bring scarcely the tenth part of that sacrifice which Dauid speaketh of, where he saith: *An acceptable sacrifice to God, is a troubled spirit: a broken and an humble heart, O God, thou wilt not despise.* Many times they are driuen to wrastle with their owne dulnesse and coldnesse in prayer: many times thier mindes slippe aside and wander away in vanitie: many times they feele not their owne lacke and miserie to pricke them sharply inough to prayer: yea, and many times they are so beaten downe with the sense and feeling of their  
owne

owne sinne and miserie, as though they were forsaken of God, and their faith vtterly extinguished.

In what horror and anguish of heart was Dauid when he said vnto the Lorde: *Why Psal. 88.*  
*doest thou reiect my soule? Why hadest thou thy*  
*face from me?* And againe, *Cease from me until* Psal. 39.  
*I goe away and be not.* Whereby it might seeme, that he (like a desperate man) desireth nothing else, but that the hand of God ceasing, he might rot in his evils: but it is not so. For he saith it not, for that he woulde haue God to depart from him, as the reprobate doe: but onely he complaineth, that the wrath of God vvas too heauie for him to beare. A hard temptation is it, vwhen the faithfull are compelled to crie: *Howe long Psal. 80.*  
*vuilt thou be angrie against the prayers of thy*  
*seruants:* as though their very prayers made God more angrie. So vwhen Ieremy saith, *The* Lam. 3.  
*Lord hath shut out my prayer:* no doubt, he vvas shaken vwith a vehemēt pang of temptatiō.

These are the imperfections of Gods children, vvhich euen in beleeuing and hoping doe oftentimes vtter some vnfairhfulnesse, and in the verie remedies fall into newe diseases: for there is no prayer they make, which the Lord would not worthily loath and abhorre, if he should not winke at their spotted

spots and imperfections. And such examples are common in the scriptures. Whereby wee see, that the Lorde often times suffereth his to be greivously tempted and afflicted, and hideth from them the comfort of his spirit, as though they were cleane forsaken, but to their great consolation in the end.

This is the schole wherein the wisdom of God nutureth and trieth hir children, as we may see Ecclesi. 4. *First, she will walke with them (saith he) by crooked wayes, and bring them unto feare and dread, and torment them with her discipline, untill she haue tried their soules, and haue proued them by her iudgements: then will shee returne the straight way unto them, and comfort them, and shewe them her secretes, and heape vpon them the treasures of knoweledge and understanding of righteousness.* Thus wee see the state of Gods children, that when the Lorde hath shewed them what they are of themselves by the sight and horror of their sinnes and terrour of Gods iudgement for the same: then wil he shewe them what they are in Christ, as Esai saith. *For a time, a little while I haue forsaken thee, but I will gather thee together in wonderfull mercies. In a shorte time of wrath I hide my face a while from thee, but I will haue mercie on thee for ever, saith the Lorde thy redeemer.*

Such

Esai. 54.

Such is the louing kindenesse and mercie of God towards the afflicted, when they are sorie for their sinnes, lamenting and mourning in their hearts to be deliuered from the same, that they might serue God in the freedom of conscience.

This is that mourning, this is that hunger and thirst that Christe speaketh of: *Blessed are they that mourne, for they shall be comforte: blessed are they that hunger and thirst after righteousness, for they shall be satisfied.*

Matth. 5

God for his trueth sake, will put the righteousness of Christe on them, and washe their vnrighteousnesse away in his bloude. *The brused Reede vwill he not breake, and the smoking flaxe vwill he not quench. The afflicted, the beaue and broken harted, the weake and feeble vwill he not forsake: Yea, be they neuer so feeble and fraile, yet so longe as this luste, desire and mourning to be deliuered from their sinne and miserie, remayneth in them, God seeth not their sinnes, rekoneth them not, nor layeth them to their charge, for his truethes sake and loue to Christ. He is not a sinner in the sight of God, that would be no sinner. He that would be deliuered, hath his hart loosed already: his heart sinneth not, but mourneth, repenteth, and conséteeth to the law and will of God, & iustificeth God,*  
that

Esai. 42.



that is, he beareth recorde that God which made the law, is righteous and iust: and such an heart trusting in Christs blood, in Christs righteousness, is accepted for righteous, and his weakenes, infirmitie and frailtie is pardoned, and his sinnes not looked vpon, vntill God put more strength in him: the increase whereof he shall daylie feelee in such sort, that at the length he shall in all troubles be able to say with Dauid: *If I shoulde goe through the shadowe and dangers of death, I will not feare what soeuer happen.*

Psal. 23.

Nowe to stirre vp our heartes in consideration of our great miserie and necessitie to a more feruent prayer, the Lord himselfe hath commaunded vs to call vpon him for helpe and succour. Therefore let vs haue the commaundementes of God alwayes in our sight touching prayer, and whiles wee pray, let vs call them to our remembrance, *Aske, seeke,*

Matth. 7.

Psal. 40.

Ephc. 6.

1. Tim. 5.

Col. 4.

Philip. 4.

*knocke, watch, and pray. Call vpon me (saith God) in the day of thy trouble. Pray alway with all maner of prayer and supplication, & watch therevnto with all diligence. Reioyce alwaye, pray continually, in all thinges be thankesfull: for this is the will of God in Christ Iesus towards you. Continue in prayer, and watch in the same with thankesgiuing, Let your requestes be shewed vnto God in prayer and supplication, with giuing*

*giuing of thanks.*

And this we are also no lesse boundeto do by the commandement, whereby we are forbidden to take the name of God in vaine. For in that we are there forbidden to take the name of God in vaine, we are comanded also to take and to vse it to his glorie, giuing vnto him the prayse of all goodnesse, helpe, and succour, whiles we aske and looke for the same at his hand. Wherefore except we fly vnto him in our trouble, & necessitie, except we cal vpon him for reliefe & succour, we prouoke his displeasure no lesse, then if we shoulde make vnto our selues Idols, or worship strange gods: for in the contempt of euerie one of the commandemets, we shewe like contempt and disobedience to the will of God, and all these sentences which commaund vs to call vppon God doe apperteine vnto his commaundement: *Thou shalt not take the name of the Lorde thy God in vaine,* and so prayer is a worke and chiefe seruice belonging to this commaundement. We may not therefore thinke that there are no sinnes but Idolatrie, murther, theft, whoredome, & such like, but that it is vndoubtedly a great sinne also, not to render this seruice to God, that is, not to pray, not to aske, not to looke for helpe from God in our necessities,

cessities not to render thanks for the benefites we haue receiued.

Therefore if our vnworthinesse at any time doe crie out against vs, stoppe or feare vs, in such sort, that our consciēces are astonished and flee from God : if wee doubt whether God hath respect to our prayers, groanings, and teares, wee must set before our eyes, howe that we are commanded, though we be neuer so vnworthie and our sinnes neuer so many and great, to pray for reconciliation, Gods fauour and forgiuenesse of our sinnes. For else, whereas God commandeth vs to abstaine from theft, murder, whoredome, &c. we may in like sorte excuse our selues and say, that we are vnworthy to obey Gods commaundementes. Great is our iniquitie, and manifest is our contempt and despising of God, when we neglect & delay to call for his help. Such as flee vnto God therefore & call vpon him in their necessities, obey his will, & find therein no small consolation, knowing that thereby they do vnto him most acceptable seruice, for as much as hee pronounceth y nothing is to him more acceptable, the obedience to his wil & cōmandemēt

As wee are commanded of God boldly and without all respect of our owne vnworthines to come vnto him as a mercifull father,

ther, and one that knoweth our necessitie, & pittiethe our miserie: so hath he promised verie graciously to heare vs, and graunt our requestes. And hereof riseth yet a farre more comfortable and greater consolation: wherein consisteth our whole confidence and trust of obtaining succour and mercie at Gods hand. Wherefore he allureth vs with manie sweete promises to call vpon him. Aske, *Math. 7.* saith he, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. Ye shall crie vnto me, and I will heare you: ye shall seeke me & ye shall finde me. Call vpon me in the day of trouble, and I will deliuer thee. The Lord is nigh to all them that call vpon him, that call vpon him in trueth: he doeth the will of them that feare him, and he will heare their prayers. He shall call vpon me, and I will heare him: I will be with him in his trouble, I will deliuer him and glorifie him. *Psalm. 91.* At the voyce of thy crie kee I will certainly haue mercie on thee, when he heareth thee, he will answere thee. He that is Lorde over all, is rich and bountifull towards them that call vpon him. He will fulfill the desire of them that feare him, he will heare their crie, & will saue them. And God to declare his readinesse in hearing of sinners, saith: Before they crie I will answere, and whiles they are yet thinking what to speake, I will heare. *Esaie. 65.*

C 2

Among

Luk. 11.

Ecclus. 2

Among many sweete promises of GOD, though these might be sufficient to prouoke vs to feruent and heartie prayer, yet there be certaine other notable and most comfortable promises, which we shoulde specially haue in remembrance, as these: *If ye which are euill, can giue good giftes to your children, how much more shall your heavenly father giue the holy ghost to them that desire him? Consider the olde generation: and marke them well: was there euer any confounded that put his truste in the Lord? or vvhich hath continued in his feare and was forsaken? or vvhom did he euer dispise that called vpon him? And of all other that is the most notable, which by the Prophet Ioel is added immediatly after the prophesie of that horrible destruction that was at hande, saying: vvhoso euer shall call vpon the name of the Lorde, shall be saued.*

HERE let vs consider the order of the promises, which pertain to either outwardly to the bodie, or inwardly to the soul. Which part (the soule I meane) because it is much more precious then the other, we must first craue such things as properly belong to the saluation thereof. But first of all confessing our sinnes vnto God with most humble and penitent heartes, let vs set before vs the promises of remission of the same. For this

sequ-



Sentence is true : *God heareth no sinners*, that is, such as delight and continue in sin. Wherefore in all our prayers, yea, when we be about to aske any other thinges, whatsoeuer they be, let vs firste thinke of the remission of sinnes, hauing alway in our sight some comfortable promises thereof, as this : *If we confesse and acknowledge our sinnes, he is faithfull and righteous to forgive our offences, and to cleanse us from all iniquitie*. And herevnto let vs craue the light of the holy ghost, to kindle & confirme in vs the true knowledge of God. Let vs pray for the continuance of Gods holie worde and Gospell amongst vs, for the enlarging of his kingdome, and the aduancing of his glorie. Let vs begge the gift of faith, repentance, feare, patience, prayer, hope, loue, ioye, peace of conscience, with such other fruites of the spirite, and for euerlasting life.

1. Iohn. 1.

And here also we must remember that we doe not onely call our selues continually to account for our newe sinnes, crauing at Gods hand, mercie and forgiveness of the same, but also for those sinnes which might seeme to haue beene long ago forgotten : as David ha-  
 uing confessed an heinous offence, by that occasion returneth euen to his mothers wombe, wherein he had gathered the infec-

Psal. 51.

**Psal. 25.** tion, heaping together the sins of his whole life. Euen so in another place when hee asketh an other thing, he saith : *Remember not he sinnes of my youth: remember mee according to thy mercie, for thy goodnesse sake, O Lord. Againe, looke vpon mine affliction and trauell, and forgive all my sinnes.*

When wee haue thus prayed for thinges pertaining to the soule and to the kingdome of God, wee must pray also for corporall benefits, as well common as priuate: as peace & tranquillitie of those countries which giue harborough to the true professours of the gospel & godly cougregations, being in this life as Daniel in the midds of the lions. **Psal. 122.** *for the peace of Ierusalem, saith David. Also for defence from misery, deliuerance from trouble, for happie successe in the workes of our vocation, for health, liuing, protection of life, goods, name, &c.*

And although the Lord knoweth before we aske what we haue need of, & is ready to giue liberally, yea and doth giue oftentimes vndesired : and furthermore hath promised, that seeking first the kingdome of God & the righteousnes thereof, all other things should be giuen vs: yet he commaundeth vs to aske corporall benefits, & that for three causes.

**F I R S T,** that wee should know that he is  
tho

the authour and giuer thereof, and therefore should not onely be thankfull for the same, but also stirred up, thereby to seeke, loue, and worship him.

SECONDLY, that we should be well persuaded of his good prouidence towards vs, Iosu. 1. when wee vnderstand that he doth not onely promise that he will neuer faile vs, but also hath his hand alwaies stretched out to helpe them that cal vpon him.

THIRDLY, that our faith of reconciliatio & forgiuenes of sinnes, should bee exercised through the asking of those corporal things.

And herein we must specially & aboue all things seeke the glory of God, & therefore we must pray for these corporall things in such sort, that we may offer therewith our obedience vnto God. Hereof we haue examples of Christ when he saide: *father, if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt.* With this obedience to the wil of God spake Dauid, when he desired to be brought againe into his kingdome, saying: *If I shall find fauour in the sight of the Lord, he will bring me againe: but if he shall say vnto mee, thou dost not please mee: I am ready: let him do as it seemeth him good.* 2. Reg. 15. And Iob saith: *though he kill me, yet will I put my trust in him.* Iob-3.

Therefore for as much as wee do knowe  
C.iiij. that

that it is the lotte of Gods children to be alway vnder the crosse, and therefore concerning these corporall benefites, we knowe not how, or what to aske as we ought: wee must herein offer our obedience vnto GOD, abiding his good will and pleasure so longe as it shall seeme good vnto him to exercise vs in the want therof, who suffereth vs sometime to be afflicted for our chastisement, and for the probation of our continuance, and also that we may receiue with greater gladnesse (if to his diuine wisdom it seeme expedient for vs) that which with ardent de-

1. Cor. 15

fire we long looked for. S. Paul saith, *When we are iudged, we are chastened of the Lorde, because we shoulde not be condemned with the world.* But whē we pray for spiritual things, we must aske them absolutely and without condition: for therevnto doe pertain the chiefe promises of the Gospell, of the which God woulde haue vs most assured. *Verily, verily, I say vnto you (saith Christe) he that beleeueth in me, hath euermore life. As sure as I liue (saith the Lorde) I will not the death of a sinner, but that he returne and liue.*

Iohn. 6.

Eze. 33.

To the promises of God we muste ioyne examples, wherby we learne that God hath heard & holpen those that call vpon him. For all deliuerances, whether they be of other (where,

(whereof the scripture is full) or of our selues (whereof we haue experience) are examples of Gods promises. Hereby did David comfort himselfe in the anguish and heavines of his heart, saying: *I will remember the vvorkes of the Lorde, and call to minde thy vvonders of olde time. Thou hast mightily deliuered thy people, euen the sonnes of Jacob and Joseph.* Againe, *I will be glad and reioyce in thy mercie: for thou hast seene my trouble, thou hast knowne my soule in aduersitie.* And thus being warned both by promises and examples, let vs learne to cast our care vpon the Lorde, to call vpon him, and to looke for helpe at his hand: So shall our faith by little and little be more firme & certaine, and our heart shall rest in hope & expectation of Gods helpe.

Psal. 77.

Psal. 31.

But for as much as of our selues we are vnworthie to appeare in Gods sight, whose terrible maiestie comming once into our minde, it is impossible, but that we shoulde flie from him as a fearefull iudge: therefore he hath giuen vnto vs a mediator, euen our Lorde Iesus, that he being a meane betweene GOD and vs, might change the throne of dreadfull glorie into the throne of grace, and that we by his merites hauing access vnto God, might haue assured trust to finde grace in his sight. *If any man sinne, saith S. Iohn, 1. Iohn. 1.*



wee haue an aduocate vwith the father, Iesus Christ the iust, and he is the Reconciliation for our finnes. To him saith S. Peter, beare all the Prophets vittnes, that through his name all that beleue in him, shall receiue forgiveness of their finnes. By vvhome saith S. Paul, wee haue boldnesse and entraunce in all confidence through faith in him. And againe, VVee haue not an high Priest vvhich can not haue compassion on our infirmities, but vvas in all pointes tempted like as wee are, sinne excepted: let vs goe boldly therefore vnto the throne of his grace, that wee may receiue mercie and finde grace to help in time of neede.

And as we are commaunded to call vpon God, and haue a promise also to bee heard: euen so we are commaunded to make our prayers vnto him in the name, faith, and confidence of this our mediatur, and wee haue no promise to be heard without him: in whome are all the promises of God, yea, and Amen, confirmed and fulfilled. And no

2. Cor. 1.

Luk. 11.

man commeth to the father, but by the sonne. For he is our mouth whereby wee speake to the father, hee is our eye whereby wee see the father, and hee is our right hande whereby wee offer our selues to the Father. What soeuer therefore wee aske in his name, wee haue a promise to obtaine it. Verily, verily (saith

John. 16.

(saith Christ) *I say vnto you, vvhatsoeuer yee shall aske the fasher in my name, he shall giue it you: in my name, that is, for my sake: your high byshop praying for you. Hitherto ye haue not asked any thing in my name: aske and ye shall receiue. In that day ye shall aske in my name, and vvhatsoeuer ye aske, I vwill doe, that the Father may be glorified in the Sonne.* Ioh. 14.

Of prayer there be two partes, Petition, and thankesgiuing. By petition wee poure fourth our desires before God, requiring first those thinges that may set fourth his glorie, and then such benefites as are profitable and necessarie for vs. By giuing of thanks, we prayse and magnifie his benefites bestowed vpon vs, acknowledging that whatsoeuer good thinges we enioie, we haue receiued them of his free goodnes and liberalitie. Therefore Dauid ioyneth these two partes together in one verse, when he saith: *Call vpon me in the day of necessitie: I vwill deliuer thee, and thou shalt glorifie me*

Psal. 50

The scripture commaundeth vs to vse both, and that continually. For our necessitie is so great, our life is so full of troubles and calamities, and so many daungers hange ouer our heades euery moment, that wee haue all cause ynough, yea euen the most holy with sighes and gronings continually

to flye vnto God, and to call vppon him in most humble wise. But this wee may better perceiue in things pertaining to the soule.

For when shall so many great sinnes, whereof wee know our selues guiltie, suffer vs to bee without care and not to craue pardon of GOD for the same? when will sathan giue vs rest and quietnes? when will he cease to range about, seeking whome he may destroy? when shall our tentations giue vs truce, so that we shall not need to hasten vnto GOD for helpe? Finally, the desier of the kingdome and glory of God ought so to drawe vs wholly vnto it, not by fits, but continually, that all times should be fit & conuenient for vs to pray. Wherefore, not without cause we are so often commaunded to pray continually. And though we be not driuen with like necessitie at al times to pray, yet in this case S. Iames teacheth vs what we ought to doe. *Is any man heauie or afflicted,* saith he? *Let him pray,* that is, let him craue of God helpe and comfort: *& vwho so is merry, let him sing,* that is, let him praise God.

Moreouer the benefites and blessings of God, are large and plentifull towards vs, which way so euer we turne vs, that we can neuer want matter and occasion of prayse and thanksgiuing. And seeing wee ought

to acknowledge God to be the authour and giuer of all good thinges; we should alway receiue the same at his hand with thanksgiuings for to that end God continually bestoweth his good blessings and benefites vpon vs; that we should continually shewe foorth his prayse, and be thankfull vnto him for the same, and so we render vnto him his due honour. And S. Paul, when he saith, that they are sanctified by the worde and prayer, signifieth, that to vs they are not holy and cleane without the word and prayer; and therefore Dauid saith, when he had felt the liberalitie of the Lorde, that there was put into his mouth a newe song, that is, a newe occasion of prayse and thanksgiuing. Whereby he signifieth, that it is a wicked silence, if we passe ouer any of Gods benefites without praise, seeing that as oft as he doth good vnto vs, so often he giueth vs occasion to speake good of him. We shoulde therefore continually, that is, as much as is possible, at all times, in all places, and in all things, as occasions are continually offered vnto vs, liue vp our prayer vnto God in crauing helpe at his hand, and confessing his praise, whereby we may both obtaine of him all good things, & also praise & magnifie his name for all.

How this perseverance in prayer is required

Lu. 11. 18

quired of vs, Christ himselfe teacheth vs by the parable of the three loaues, and of the widowe, and wicked Iudge: wherebie wee are taught to continue in prayer, with all earnestnesse and feruent supplication, and neuer to faint or giue ouer, vntill we be assured in our spirit, that our prayer is heard.

Eccle. 35

*The prayer of the humble*, (saith the sonne of Sirach) *goeth through the cloudes: it ceaseth not vntill it come neere, and it will not departe vntill the most high God haue respect thereto.*

Psal. 123.

*Beholde saith Dauid, as the eyes of the seruants looke vnto the hande of their maisters, and as the eyes of a maiden vnto the hande of her mistresse: so our eyes vvaite vppon the Lord our God, vntill he haue mercie vppon vs.* And thus must we not cease to doe, vntill we may boldly say also with Dauid: *The Lord hath heard the voice of my weeping, the Lord hath heard my humble petition, the Lord hath received my prayer.*

Nowe, concerning the forme and manner of praying, leaste wee shoulde followe our owne fantasie, being of our selues so blinde that we knowe not how to pray, or what is meete and expedient for vs, the Lord himselfe hath sufficiently instructed vs: Who as he hath taught vs, throughout the whole scripture, how and for what thinges wee ought



ought to pray : so hath hee set foorth one manner of prayer , in the which hee hath briefly comprehended all such thinges as wee ought, yea or in any wise may aske of God . Wherein hee hath expresse what is due, pleasing and acceptable to him, what is necessarie for vs, and what hee will graunt : so that there is nothing herein omitted, that might be thought vpon, to the prayse and glory of G O D , or come into the minde of man for his profit and commoditie . And this is that prayer that our Lorde Iesus Christ taught his Disciples: when they asked of him how they should pray. Matth. 9.  
Luke. 11.

Whosoever therefore shal aske any thing that is not contained in this prayer , they presume to adde some thing of their owne to the wisdom of God, they are not obedient to his will : and they pray without faith, having no worde of God to warrante them, and therefore they shall obtaine nothing. This praier, saith Tertullian, is the doctrine of the wisdom of God, wherein hee hath taught whatsoever hee willed, & willed whatsoever was needefull. Albeit we are not so bound to this forme of prayer , that we should not vse any other kinde of words then the Lorde himselfe herein hath vsed. For there are elsewhere set forth in the scriptures,

tures, many prayers farre differing from this in wordes, and yet written by the same spirit, and verie profitable to be vsed of vs. And many prayers also are continually vttered of the faythfull by the same spirit, which varie from the same in wordes. But this is required of vs, that none should looke for, seeke, or aske any other thing at all, then that which is brieflie comprehended in this prayer; and which, though it differ in wordes, yet differeth not in sense and substance: like as it is certaine that all the prayers which are founde in the scriptures, and which do continually proceede frō the harts of the faithfull, are referred by the direction of Gods spirit vnto this prayer, howsoeuer they differ in the varietie of words.

Many good and godly men, euen in our dayes well exercised in prayer, haue left vnto vs most worthie examples and testimonies hereof, furnished with ample and large matter to forme holy and true prayer, and full of power to inflame the heart to a seruent inuocation of Gods holy name: whereof we haue giuen here some taste vnto the godly, and especially to the simple, not yet well exercised.

*¶ Reade them, meditate, and pray, and ye shall  
finde comfort in your soules.*

# A Meditation concerning Prayer.



HE MINDE OF  
man hath so large  
roomthe to receiue  
good thinges, that  
nothing in deed can  
fully fill it, but on=

ly God, whome then the minde fully  
possesseth, when it fully knoweth  
him, fully loueth him, and in all  
thinges is framed after his will.  
They therefore (deare Lorde God)  
that are thy children, and haue tasted  
somewhat of thy goodnesse, doe per-  
petually sigh, that is, doe pray untill  
they come thereto: and in that they  
loue thee also aboute all thinges, it  
wonderfully woundeth them, that  
other men doe not so, that is, loue  
thee, and seeke for thee with them.

Whereof it commeth to passe, that

W

they

50 Christian Prayers

they are inflamed with continuall prayers and desires, that thy kingdome might come euery where, and thy goodnesse might be both known, and in life expessed of euery man.

And bicause there are innumerable many things, which as well in them selues, as in others, be against thy glozie, they are kindled with continuall prayer and desire, sighing vnspcakably in thy sight, for the increase of thy spirit. And sometimes, when they see thy glozie more put backe, then it was wont to be, either in them selues, or in any other, then are they much more disquieted and vexed.

But bicause they knowe, that thou doest rule all thinges after thy good will, and that none other can helpe them in their need, they oftentimes do goe aside, all businesse laide apart,

## and Meditations 51

apart, and giue them selues to godly cogitations & talke with thee, complaining to thee, as to their father, of those thinges that grieue them, begging thereto, and that most earnestly, thy helpe, not onely for them selues, but also for others, specially for those whome singularly they imbrace in thee, and often doe repeate and remember thy grations benefits both to others, and to them selues also: wherethrough they are prouoked to render to thee heartie thanks, thereby being inflamed, as well assuredly to hope well of thy good will towarde them, and patiently to beare all euils, as also to studie and labour to mortifie the affections of the flesh, and to order all their whole life to the seruice of their brethren, and to the setting forth of thy glorie.

This they knowe is that prayer,

D 2

which



## 52 Christian Prayers

Which thy sonne Iesus Christe our Lord commanded to be made to thee in þe chamber, the doore being shut. In this kinde of prayer he him selfe did watch often, euen all the whole night. Herein was Paul frequent as all thy Saints be. This kinde of prayer, is the true lifting vp of the minde to thee. This standeth in the affections of the heart, not in words and in the mouth. As thy children be endued with thy spirite, so frequent they this talke with thee. The more thy spirite is in them, the more are they in talke with thee. Oh giue me plentifully thy spirite, which thou hast promised to poure out vpon all flesh, that thus I may with thy Saintes talke with thee night and day, for thy onely beloued sonnes sake, Iesus Christ our Lord. Amen.

Moreover, thy Saintes, to prouoke them to this kind of prayer, do  
vse

and Meditations. 53

use first their necessitie, which they consider in three sortes : inwardly, concerning their soules : outwardly, concerning their bodies : and finally concerning their name & fame: whereto they adde the necessitie of those that be committed to them : the necessitie of thy Church, and of the Common weale.

Secondly, they use thy commandments, which require them vnder paine of sinne, to pray to thee in all their neede.

Thirdly, they use the consideration of thy goodnesse, which art naturally mercifull to young Hauens calling vpon thee, much more then to them, for whome Hauens and all things else were made : for whome thou hast not spared thy deare sonne, but giuen him, &c.

Fourthly, they use thy most sweet and free promises, made to heare; and

## 54 Christian Prayers

helpe all them that call vpon thee in  
Christes name.

Fiftly, they vse examples, howe  
that thou which art the God of all,  
and rich vnto all them that call vpon  
thee in Christes name, hast heard  
and holpen others calling vpon  
thee.

Sixtly, they vse the benefits gi-  
uen them befoze they asked, thereby  
not onely prouoking them to aske  
more, but also certifying their faith,  
that if thou wast so good to graunt  
them many things vnasked, nowe  
thou wilt not denye them any thing  
they aske, to thy glorie and their  
wcale.

Last of all, they vse the reading  
and waying of Psalmes and other  
good prayers, bicause they knowe  
that thereby peculiarly, besides the  
other Scriptures, there is no small  
helpe: as may appeare by Paule. **E-  
phes.**

## and Meditations. 55

phel. 5. Col. 3. Where he willett the congregation to vse Psalmes, hymnes, and spirituall songes, but so, that in the heart we would sing and say them. Not that thy childzen doe not vse their tongues and wordes in praying to thee: for they doe vse their tongues, speech, and wordes, to stirre vp their inward desire and seruencie of a minde, full wel knowing, that else it were a plaine mocking of thee, to pray with lippes and tongues onely. Oh that I might feele nowe thy spirite so to affect me, that both with heart and mouth, I might heartily and in faith pray vnto thee.

Now concerning the things that are to be prayed for, thy childzen know, that the prayer taught by thy sonne, most liuely and plainly doth containe the same, and therfore they often vse it, first asking of thee their

heavenly father, through Christ, that thy name might euery where be had in holinesse and praise: then, that thy kingdome by regeneration and the ministerie of the gospel might come: & so thirdly, that willingly, perfectly, and perpetually, they might studie to doe, yea doe in deede, thy will with thy holie and heavenly Angels, and spirits. These things they seeke and pray for, namely thy kingdome and thy righteousnesse, before any worldly benefite.

After which petitions, bicause all things, yea even the benefites of this present life doe come from thee, they doe godly desire the same vnder the name of daily breade, being instructed of thy wisdom, that after spirituall benefites to aske corporall, is not vnseemely vnto thy children, which know both spiritual and corporall to come from thy mercie.

In



In the other petitions they pray for thinges to be taken from them, beginning with forgiuenesse of sinnes: which were impudently prayed for, if that their heartes were not so broken, that they could forgiue all thinges to al men for their part. They adde their profession, that is, charitic, whereby they professe, that they haue forgiuen all offences done to them.

Howbeit, bicause it is not inough to haue pardon of that which is past, except they be preserved from newe offences, they pray thee, not to leade them into temptation, by permitting them to the peruerse suggestions of Sathan, but rather to deliuer them from his importunitie and power: vnderstanding Sathan the author of all euill. Oh (deare God) that thou wouldest endue me with thy spirite of grace and prayer with  
D 5 the

## 58 Christian Prayers

thy childzen accordingly, to make this prayer alwaies when so euer I doe pray.

As for outward euils, so long as they do not (as it were) inforce the people to sinne, in that christian perfection doth account them amongst thy benefites: thy Sonne hath not taught thy Church to pray for the taking away of them in this praier: for here he hath contained but those things, for the which all Christians generally and particularly may of faith pray at all times.

It often commeth to passe, that exteriour euils, bicause they be not euils in deede, that is, they be not against Gods grace in vs, therefore they cannot of faith be prayed for, to be taken away: for thy childzen that haue faith, doe alwayes preferre thy iudgement, before their owne. The which iudgement, when they know  
by

by that which hapneth to them, they submit them selues thereto wholly : although & spirit make his vnspcak-  
able gronings to helpe their infirmi-  
ties by prayer, not to haue them ta-  
ken away, but that they might haue  
strength and patience to beare the  
burden accordingly. Which burden,  
if it be too heauie in the better sense  
and feeling therof, they in their prai-  
ers doe complaine something, rather  
then pray to haue it taken away, as  
our Saviour did in & garden, when  
he added to his complaint : Not my  
will, but thy will be done.

So do thy people in al their com-  
plaintes adde, Not as we will, but as  
thou wilt : for they are taught by  
thy spirite, no otherwise to pray for  
the taking away of corporall euils,  
either from them selues, or from o-  
thers, vnllesse they by the same spi-  
rite doe certainly see the same to  
make

## 60 Christian Prayers

make to thy glorie: as did thine Apostles and seruants, when absolutely and without condition they did aske health or miracle for any, when they healed or raised the deade by prayer: for they knewe, nothing can be better then when it is according to thy will. Oh that I might alwaies know thy wil in al things, and for euer apply my selfe thereto.

Hereof it cometh that thy saints and deare children, which loue their neighbours as them selues, doe yet notwithstanding, in their prayers aske vengeance of some (as we may reade in the Psalmes of Dauid) because in praying and talking with thee, they see by thy holy spirite (for without it is no true prayer) sometimes thy iudgements vpon some, which they perceiue to sin to death, and therefore ought not to be prayed for: because thy glorie can not be set

forth

forth as it should be, without their destruction.

Thy wil is alwayes best, and the thing whereto they frame all their desires. Therefore, when they perceiue that it is decreed with thee, such and such by their destruction to set forth more mightily thy glorie, how should they but desire and pray for the same, and write it as Dauid hath done, that the godly in reading and waying such prayers, might receiue comfort, and the vngodly be afraide: else, when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe most heartily pray for them, as Samuel did for Saule, Moses for the Israelites, and Abraham for the Sodomites, Oh good father, for thy mercies sake, giue me the true loue of mankind, but yet so, that I may loue man for thee, and in thee, and  
al-



## 62 Christian Prayers

alwayes preferre thy glorie about  
all thinges, through Christe our  
Lorde.

Nowe though thy children doe  
knowe that thy will can not but be  
done, and nothing can be done, but  
that thou of thine owne will hast de-  
termined to doe, although no man  
should desire the same, yet are they  
earnest and frequent in prayer: first  
to render obedience to thee, which  
requirest prayer as a spirituall ser-  
uice to thee: secondly, because thou  
hast ordained prayer to be as an in-  
strument and meane, by the which  
thou workest thinges with thee al-  
readie decreed and determined.

Thy children do vse prayer to of-  
fer thee their seruice, if it shall please  
thee to vse the same: and as they doe  
eate and drinke, which is a meane  
ordained of thee for the conseruation  
of their life, not looking hereby to  
lengthen

lengthen their dayes aboue their boundes, which alreadie thou hast appointed, but as becommeth them, to vse thy meanes, which thou hast ordained to serue thy prouidence: so doe they (as men herein not curious to knowe thy prouidence further then thou reuealest it) vse prayer as a meane by the which thou art accustomed to worke many of thy childrens desire, that according to thy good will, thou mayest vse the same.

They do not thinke a mutabilitie in thee (for thou art G D, and art not chaunged, with thee there is no variablenesse,) and therefore they pray, not as men which would haue thy determinations and ordinances, (which are in most wisdome, and mercie) to be altered, but rather that they might submit their willes to thine, and make them moze able to beare thy will and pleasure.

They

They knowe thou hast promised to helpe them calling vpon thee: wherefore they dout not, but so thou wilt doe, and therefore pray accordingly.

They loue thee hartily, and therefore they can not but desire much to talke with thee, that is, to pray: euen as a well manered and louing wife will not take vpon her to aske any thing of her husband at all, but that she hopeth he will take in good part, & doe of his owne freewill, although she had spoken nothing thereof.

When she knoweth what her husbands will is in things, she gladly talketh with him thereof, and according as she seeth he is disposed to do, she will often desire him to do it. Euen so thy children (I say) which hartily loue thee, in that they knowe thy wisedom and will is best, howe can they but often talke with thee,  
and

and desire thee to doe that which they know is best. which they know also thou wouldest do, if none shuld aske or pray for the same :

Thy children vse prayer, as a meane, by the which they see plainly thy power, thy presence, thy prouidence, mercie and goodnes towards them, in graunting their petitions, and by prayer they are confirmed of them all. Yea thy children vse prayer, to admonish them, howe that all things are in thy handes. In prayer they are (as it were) of thee put in minde of those thinges which they haue done against thee, their good Lorde. By reason whereof repentance ensueth, and they conceiue a purpose to liue more purely euer afterwards, and more heartily to applye them selues to al innocencie and goodnesse.

Who nowe considering so many  
 great

## 66 Christian Prayers

great commodities to come by reason of prayer, would maruell. Why thy children are much in prayer, and in laboring to prouoke others thereunto: For as none that is a suter to any other, will vse any thing which might offend or hinder his sute: so no man that bleseth prayer, wil flatter him selfe in any thing that should displease thee, to whom by prayer he moueth sute, whensoever he praieyth: so that nothing is a more prouocation to all kinde of godlinesse then prayer is.

As concerning outward thinges which thy childre pray for, although they know thy wil and decree is not variable, & thy purpose must needes come to passe, yet do they receiue by their prayer no small commoditie. For, either they obtaine their requestes or not. If they doe obtaine them, then proue they by experience that



## and Meditations. 67

that thou doest the will of them that feare thee, and so they are more kindled to loue and serue thee. And indeed for this purpose thou art wont, when thou wilt doe good to any, to stirre by their mindes to desire the same good of thee, to the ende that both thou and thy giftes may be so much the more magnified and set by of them, by howe much they haue bene earnest suiters and petitioners for the same. For howe can it but inflame them with loue towards thee, to perceiue and feele thee so to care for them, heare them, and loue them?

If they doe not obtaine that they pray for, yet vndoubtedly they receive great comfort, to see that the euils which presse them, and wherof they complaine still, doe not oppress and overcome them, and therefore they receive strength to beare the

E 2

same

# 68 Christian Prayers

same the better. O good father helpe  
me, that I might heartily loue thee,  
complaine to thee in all my needes,  
and alwayes by prayer to poure out  
my heart before thee. Amen.

John Bradford.

## A meditation vpon the Lords prayer.

*Our Father*

Exod. 1.

**T**hou good Lord which madest  
heaven and earth, the sea, and all  
that is therein, together with thy  
dearely beloued sonne Iesus Christ,  
and with thy holie spirite, thou the  
same God which openest thy selfe to  
Adam by thy promise: thou the God  
of Abraham, Isaac, & Iacob: & which  
broughtest thy people of Israel forth  
of Egypt with a mightie hand, and  
a stretched out power: thou which  
gauest thy lawe vpon Mount Sinai:  
thou

Gen. 3.

Gen. 12.

22. 23.

24. 25.

Exod. 13.

14. 15.

Exod. 19.

20.

thou which spakest by thy **Pro-** Heb. 1.  
**phets**, and last of all in these latter  
**dayes**, by thy dearely beloued sonne  
**Iesus Christ**, whom thou wouldest  
 should be made a second Adam, that 1. Cor. 15  
 as by the first we are **Children of** Rom. 5.  
**Wrath**, carnall, and full of concupis-  
**cence**: so by him we might be made  
**children of grace**, and spirituall, by  
 communicating with him the qua-  
**lities**, merites, vertues, and grace of  
 his flesh, through the operation of  
 his holie spirite, as he communica-  
 ted with vs & substance of our flesh,  
 in the wombe of the Virgin Marie, in Matth. 1.  
 the operation of the same holie spi- Luk. 1.  
 rite, bring that blessed seed which  
 was promised to Adam, Abraham, I- Gen. 3. 12  
 saac, Iacob, and Dauid, which should 26. 28.  
 bruse the **Serpentes** heade, which Psal. 89.  
 should bring the blessing on all na- 2. Reg. 7.  
 tions, which should reigne over thy Luk. 1.  
 house for euer, and mightily over- Psal. 110.  
 come

# 70 Christian Prayers

Rom. 8.

Matth. 24

1. Cor. 15.

1. Thes. 4.

2. Cor. 5.

Exod. 32.

33.

Psal. 5.

Joel 2.

Psal. 15.

Gen. 6.

come thine and our enemies, as in-  
deede he did by his incarnation, na-  
tiuitie, circumcision, exile, baptisme,  
fasting, temptation, doctrine, mira-  
cles, workings, agonies, bloudie  
prayer, passion, death, resurrection,  
and ascension, and yet he still doth  
by his meditation and intercession  
for vs, and at the length will on all  
partes fully accomplish by his com-  
ming to iudgement, which will be  
soudenly in the twinkling of an  
eye, in the blast of a trumpet, and  
shoute of an Archangel, when he  
shall be seene with thousandes of  
Saintes, & innumerable thousands  
of Angels, al the whole world being  
on fire, & all the people þeuer were,  
are, or shall be, then standing before  
his tribunall of iudgement seate, to  
render an account of that they haue  
done in this body, be it good or bad :  
Thou (I say) this God which art  
holy

# and Meditations. 71

holy, righteous, true, wise, pure,  
chast, mightie, mercifull, good, grati-  
ous, a hater of sinne, & a revenger of  
vnrightheousnes, &c. \* wouldest that  
I which am bozne in sinne, and con-  
ceiued in iniquitie, which by nature  
am a childe of wrath, and in whome  
dwelleth continuall enimitie against  
thee: that I which am nothing but  
sinne, and one that doth euil alwayes  
before thee, should call thee and be-  
leeue thee, this God and Father of  
our Lord & Sautour Iesus Christ,  
to be in very deed my father: that is,  
thou wouldest I should be most as-  
sured, that thou of thine owne good  
will which thou barest to me wards  
before I was, yea before the world  
was, hast in Christe chosen me to be  
thy childe, and through him art be-  
come my most louing Father, from  
whome I should looke for all good  
things, & be most certainly perswaded

\* Our hart  
is by na-  
ture so  
corrupt  
and vi-  
searcha-  
bly euill,  
that out  
of it sprin-  
geth all  
wicked  
concupis-  
cence, so  
that the  
inclinati-  
on therof  
is prone  
to euil, e-  
uen from  
our birth  
vp: & our  
mind and  
vnderstan-  
ding is so  
darkned,  
that of



## 72 Christian Prayers

our selues that looke howe much thou art more  
 we can not then a man, so much thy loue and  
 perceiue fatherly prouidence towards me,  
 those thinges that passeth the loue and prouidence of  
 be of god any father towards his childe, in lo-  
 as is all uing me, caring howe to helpe me,  
 the wise- prouiding for me, nurturing me, and  
 dom whi helping me in al my needes. So cer-  
 ch we re- taine thou wouldest haue me to be  
 ceiue fro of this, that to doubt of it doth most  
 Adam na- displease thee and dishonour thee, as  
 turally, though either thou were not true, or  
 or other- not able to doe these thinges, or else  
 wise ac- becamest not my father in respect of  
 taine by thine owne goodnesse in Christ only,  
 labour or but also in respect of my worthines  
 studie be- and deserts.

And that I should not swauer or  
 Causes to doubt of this, that thou art my deare  
 comfort Father, and I thy childe for euer,  
 our faith, through Iesus Christ, it is required  
 that God in the first commaundement, which  
 is our fa- saith: I am the Lord thy God, y<sup>e</sup> shalt  
 ther. haue

haue none other Gods but me.

Againe, thy sonne doth here commaund me to call thee by the name of father. Moreover, in the first article of my beliefe, I professe the same, in saying: I belecue in God the Father almightie. Besides this, there are many other things to confirme me herein, as the creation and gouernement of the world generally, and of euery creature particularly, for all is made and kept for man, and so for me, to serue me for my commoditie, necessitie, and admonition. Againe, the creatiō of me, in that thou hast made me after thy Image, hauing a reasonable soule, body, shape, &c. where thou mightest haue made me a toade, a Serpent, a Swine, deformed, frantike, &c. Moreover, thy wonderful conseruation, nourishing and keeping of me hitherto in my infancie, childhood, youth, &c. all these

# 74 Christian Prayers

(I say) should confirme my faith of thy fatherly loue.

But of all things, the opening of thy selfe by thy sword and promise of grace made after mans fall, first to Adam, then to Abraham, Isaac, Iacob, and so to other, being published by the Prophetes from time to time, & last of all accomplished by thy deare

3. Cor. 1.

Sonne Iesus Christ, in whom thy promises are yea and Amen: the opening of thy selfe thus (I say) in and by Christ, is the most chiefe and sure certificate, that thou art my father for his sake, & I thy deare child, although of my selfe I am most unworthy. For thou according to thy

Iohn 3.

Ephc. 5.

promises, hast not spared thy deare sonne Iesus Christe, but giuen him to the death of the Crosse for my sinnes. Thou wouldest he should be made flesh of our flesh, and bloud of our bloud, in the wombe of the

Virgine

Virgin Marie, by the operation of  
thy holie spirit, that we by the woork-  
ing of the same spirite, through the  
merites of his flesh and bloud, might  
be made flesh of his flesh, and bloud  
of his bloud: that is, as he hath the  
substance of our flesh and bloud:  
even so we might haue and for euer  
enioy in him and through him, the  
qualities, vertues, and gifts of righ-  
teousnesse, holinesse, innocencie, im-  
mortalitie, and glorie, wherewith he  
hath endued our nature in his owne  
person for vs all, that as nowe in  
faith and hope we haue the same, so  
in his comming, we might fully en-  
ioy them in verie deede: for then  
shall our bodies nowe vile, be like to Phil. 3.  
his glorious bodie.

Wherein appeareth thy loue, not 1. Iohn 3.  
that we loued thee, but that thou lo-  
uedst vs, and hast giuen thy Sonne  
for vs, wherein dost thou commend  
vnto

## 76 Christian Prayers

Rom. 5.

Rom. 8.

Rom. 5.

vnto vs thy loue . that when we  
were yet sinners, Christe thy deare  
sonne dyed for vs, so that nothing  
should separate vs from thy loue in  
Christ Iesus, neither affliction, an-  
guish, persecution, famine, neither  
life nor death, &c. For if when we  
were enemies, we were reconciled  
vnto thee by the death of thy sonne,  
much more we being reconciled, shal  
be saued by his life.

And that I should not doubt  
hereof, but certainly be perswaded  
all this to pertaine to me, where I  
might haue bene borne of Turkes  
and Infidels, loe thou wouldest I  
should be borne of Christian Pa-  
rents, brought into thy Church by  
Baptisme, which is a Sacrament  
of adoption, and requireth faith as  
well of remission of my sinnes, as of  
sanctification and holinesse, to be  
wrought of thee in me by thy grace  
and

What  
Baptisme  
is, and  
what it  
requireth



and holte spirite.

Where I might haue bene bozne  
in an ignorant time & Region, thou  
wouldest I should be bozne in this  
time and Region, wherein is more  
knowledge reuealed, then euer was  
here, or in many places is.

Where I might haue bene of a  
corrupt iudgement, and entangled  
with many errorrs, loe, thou of thy  
goodnesse, as thou hast reformed my  
iudgement, so dost thou keepe it, &  
nowe for the same iudgements sake,  
dost bouchsafe, somewhat by the  
crosse to trye me . By all which

things I should confirme my faith  
of this, that thou alwayes hast bene,  
art, and wilt be for euer my deare  
father.

In respect wherof, as I should  
be certaine of saluation, & of the in-  
heritance of heaue for euer: so should  
I be thankesfull, call my whole care

What is  
the effect  
or fruite  
that com-  
meth of  
this cer-  
taine per-  
suasion,  
that God  
is our Fa-  
ther.

on

on thee, trust to thee, and call on thee,  
with comfort and certaine hope for  
all things that I want.

For in that thou hast given to me  
this benefite to be thy childe undes-  
serued and undesired on my behalfe,  
simply and onely in respect of thine  
owne goodnesse and grace in Christ,  
least at any time I should doubt of  
it, howe should I but hope certains-  
ly that nothing profitable to me can  
be denyed, in y thy power is infinite.

For as thy good will is declared in  
adopting me, so nothing can be final-  
ly wanting in me, which may make  
for my weal, for then should not thy  
power be almighty: & therefore my  
beliefe requireth, that I should be-  
leeue in thee the father Almighty.

In consideration wherof, I shuld  
in all thinges behaue my selfe as a  
child, reioice in thee, praise thee, trust  
in thee, fear thee, serue thee, loue thee,

call

call vpon thee, &c.

But alas, how heauie hearted am  
I: How vnthankfull am I: howe  
ful of vnbeliefe, and doubting of this  
thy rich mercy: how little do I loue  
thee, feare thee, call vpon thee, &c.

O be merciful vnto me, forgive  
me, good father for thine owne sake,  
and graunt me the spirit of thy chil-  
dren, to reueale thy selfe vnto me, &  
Iesus Christ thy deare Sonne our  
Lorde, by whome we are made thy  
children, that I may truly knowe  
thee, heartily loue thee, faithfull-  
ly hang vpon thee in all my needes,  
with good hope call vpon thee, ren-  
der faithfull this honor to thee, that  
thou art my God and father, and I  
thy deare childe through thy grace  
in Christ, and so alwayes be indued  
with an assured hope of thy good-  
nesse, and a faithfull obedient heart  
in all things to thy holic will.

At

## 80 Christian Prayers

At thy handes and from thee, as  
I must looke for all thinges, so come  
I vnto thee, & pray thee to giue me  
these thinges, which thy deare chil-  
dren haue, and thou requirest of me,  
that I may come and aske them of  
thee, as nowe I doe, through Iesus  
Christ our Lord.

As by this worde (Father) I am  
taught to glory of thee and in thee,  
and all that euer thou hast (for thou  
art wholly mine, my Lord, my God,  
my father:) so by this word (Our) I  
am taught to glorye of all the good  
that all and euerie of thy seruants  
that euer were, are, or shall be, had,  
haue, or shall haue. For nowe I am  
taught to beleeue that thou hast cal-  
led me into the communion of thy  
Church and people, whome hereby  
I perceiue thou hast commanded to  
be as carefull for me, as for them-  
selues, and in all their prayers to be  
as

## and Meditations. 81

as mindful of me, as of them selues.

Againe, as by this word (Father,) I am taught to remember and render my dutie I owe to thee wardes, faith, loue, feare, obedience, &c. so by this worde ( Our ) I am taught my dutie towards thy people, to be careful of them, and to take their sorrow, pouertie, affliction, &c. as mine own, and therfore to labour to helpe them in heart and hand after my vocation and abilitie, vtterly abhorring all pride, selfeloue, arrogancie, and contempt of any.

By reason whereof I haue great cause to lament, and to reioyce. To lament, bicause I am so farre from consideration, much more from doing my dutie to thy people, in thoughtes, words and deeds. To reioyce, bicause I am called of thee, and placed in the blessed societie of thy Saintes, and made a member and



## 82 Christian Prayers

citizen of the heauenly Ierusalem: & bicause thou hast giuen in commandement to all thy Church, to be as careful for me as for them selues.

But alas, howe farre am I herefrom: As I am guiltie of vnthankfulness for this thy calling me into the blessed communion of thy deare sonne and Church, yea of thy selfe: so am I guiltie of selfeloue, vnnecessituousnesse, pride, arrogancie, forgetfulness, and contempt of thy children: for else I could not but be otherwise affected, and otherwise labour then I doe.

Oh be mercifull vnto me good father: forgiue me, and graunt for Christes sake, that as my tongue soundeth this worde Our, so I may in hart feele the true ioy of thy blessed communion, and the true loue and compassion which thy children haue and feele towards their brethren:

then: that I may reioyce in al trou-  
ble, in respect of that ioyful commu-  
nion; that I may denye my selfe to  
honour thy childzen vpon earth, and  
endeuour my selfe to doe them good  
for thy sake, through Iesus Christe  
our Lorde. I come onely to thee, to  
giue me that which I can not, nor  
must not elsewhere haue, and thou  
requirest it of me, that therefore I  
shoud as thy childe, come and craue  
it to thy glozie.

**Which art in heaven.**

**A**S by these wordes Our Father,  
I am taught to glorie & reioyce  
for the blessed cōmunion which  
I am called to with thee , deare  
Father, with thy Christe, and with  
thy holie Church : so also am I here  
taught by these wordes , Which are  
in heauen , to reioyce in respect  
of

of the place and blessed ioyes where-  
vnto at the length in thy good time  
I shall come. For nowe I may per-  
ceiue that as heauen is thy home, so  
is it mine also, being, as I am, thy  
childe through Christ, although here  
for a time I am bodily on earth and  
in miserie.

Againe, by these words, which are  
in heauen, I am admonished, not on-  
ly to discerne thee from earthly fa-  
thers, and to knowe howe that thou  
art Almighty, present in all places,  
and of most puritie, to confirme  
thereby my faith, to be prouoked the  
more to feare thee, to reuerence thee,  
ec. But also I am admonished to  
iudge of thy fatherly loue, by hea-  
uently benefites, and not by corporal,  
simple and alonely: for oftentimes  
the wicked prosper more in the world,  
and haue more worldly benefites  
then thy children. So that by this I  
see,

see, thou wouldest pull by my minde  
from earth and earthly thinges, to  
heauen and heauenly thinges, and  
that I should see further by corpo-  
rall benefites, thy heauenly proui-  
dence for me. For if thou place me  
thus on earth, and thus blesse me as  
thou doest, and hitherto hast done  
from my youth by, in that thou art  
nothing so carefull for my body as  
for my soule: howe should I but  
thinke much of thy prouidence, for  
it is thy home, where is such glorie  
as the eye hath not seene, &c. Of  
which thinges these corporall bene-  
fites of thine giuen me on earth,  
should be (as it were) inductions, &  
the taking of them away, admoniti-  
ons to be more mindfull of perma-  
nent thinges, and lesse mindfull of  
transitorie thinges.

By reason hereof I haue great  
cause to lament, and to reioyce. To  
I 3 lament,

## 86 Christian Prayers

lament, because I am so earthly minded, so little desirous of my home, so vnthankfull for thy prouidence and fatherly protection here on earth.

To reioyce, because of my home, and the great glorie thereof: because thou dost so prouide for me here, because thou dost so correct and chasten me, &c. But alas, I am altogether a wretch, earthly, and vnthankfull, not onely for these corporall benefites, health, riches, friends, fame, wisdom, &c. for thy fatherly correction, sickness, temptation, &c. but also for thy heauenly benefites, for Christ Iesus, for the promise of thy spirite, for thy Gospell, &c. yea, euen for heauen it self and thy whole glorie, as the Israelites were for the land of Canaan, and therefore neuer enioyed it, but perished in the wilderness. I am proud in prosperitie  
and

Psal. 106.



and forget thee, waxing secure and carelesse. I am impatient in & crosse, and too much consider worldly discommodities.

Oh deare father, forgiue me for thy Chyistes sake all mine vnthankfulnesse, loue of this world, contempt and obliuion of thy heauenly benefites, and graunt me thy holy spirite to illuminate the eyes of my minde with the light and liuely knowledge of thy ptesence, power, wisdome, & goodnesse in thy creatures, but specially in Chyiste Iesus thy sonne, & so by the same spirite inflame myne affections, that I may desire nothing in earth but thee, and to be ptesent with thee, that my conuersation may be in heauen continually, from whence graunt me skill to looke for the Lorde Iesus, to make this my vile bodie like vnto his owne glorious and immortall bodie, according

Col. 3.  
Philip. 3.

## 88 Christian Prayers

ding to his owne power, by which he is able to doe all things. As thou hast giuen me to be thy childe: so I pray thee, giue me these things whiche be the properties of thy children, giuen from thee in thy good time.

Hallowed be thy name.

**T**hy name is that whereby thou art knowne: for names serue to discerne & know one thing from an other. Nowe, though thou art knowne by thy creatures, yet in this our corrupt state, they serue but to make vs excuselesse. Therefore most properly, liuely, and comfortably thou art knowne by thy holy woꝛde, & especially by thy promise of grace, and freely pardoning and receiuing vs into thy fauour for Christ Iesus sake. For the which goodnesse in Christe, thou art praysed and magnified, according to thy name, that is,

Rom. 1.

Psal. 48.

138.

How  
Gods  
name is  
hallowed

is, so much as men knowe thee in  
 Christe, they magnifie thee, & praise  
 thee, which here thou callest hallow=  
 ing or sanctifying. Not that thou  
 art the more holy in respect of thy  
 selfe, but in respect of men, who the  
 more they knowe thee, the more they  
 cannot but sanctifie thee: that is, they  
 cannot but as in them selues by true  
 faith, loue, feare, & spirituall seruice  
 honour thee: so also in their outward  
 behauiour and wordes, they can not  
 but liue in such sort, as other seeing  
 them, may in, and by their holinesse  
 and godly conuersation, be occasio=  
 ned, as to knowe thee, so to sanctifie  
 thy name accordingly: and there=  
 fore thou settest forth here vnto me,  
 what is the chiefe & principall wish  
 and desire of thy children and peo=  
 ple, namely that thou in Christe  
 mightest be truly knowne and ho=  
 noured, both of them selues and of

The cheif  
 desire of  
 gods chil  
 dren.

## 90 Christian Prayers

The greatest griefe  
of Gods  
people.

other, inwardly and outwardly : as  
by the contrarie a man may easily  
perceiue, that the greatest sorrowe  
and griefe thy people haue, is igno-  
rance of thee, false seruice oz religi-  
on, and wicked conuersation. A-  
gainst the which they pray and la-  
bour diligently after their vocati-  
ons, as they for the obtaining of the  
other, both to other and to them sel-  
ues. doe take no small paine in pray-  
er, studie, and godly exercise.

Our ig-  
norance.

By reason hereof I see, that I am  
farre from this desire and lamenta-  
tion which is in thy children. I see  
mine ignorance of the true know-  
ledge of thee and thy name : for else  
it had not needed thee so by thy  
word to haue reuealed thy selfe. I  
see also mine owne ignorance of the  
excellencie of the same: for else woul-  
dest thou not haue tolde me, that the  
sanctifying of thy name is the chiefest  
thing

thing thou requirdest of euery man.

Againe, I see my great want of Our great  
holinesse: for else thou needest not to needs.  
teach me to seeke and pray for that  
I want not.

Moreover, I see my great per-  
uersitie, which would not seeke at  
thy handes for sanctification, al-  
though I see my need thereof. For  
the which thou wouldest not haue  
commaunded me to pray, if I seeing  
my want, would haue prayed vnto  
thee for the same.

Last of all, I see thy wonderfull Gods  
goodnesse, which wilt vndoubtedly loue.  
giue vnto me sanctification and ho-  
linesse: for thou wouldest not that I  
should aske for that thing, that thou  
wilt not giue me.

So that I haue great cause to la-  
ment and reioyce. To lament, be-  
cause I am so farre from this desire  
and lamentation which thy children  
haue



92 Christian Prayers

haue. Also bicause of my ignorance,  
pouertie, peruersitie, vnthankfulnes  
&c. but most of all, bicause thy holie  
name, word and religion is so blas-  
phemed both in doctrine & in liuing,  
of many, especially in this realme.

To reioyce I haue great cause, for  
thy exceeding goodnesse and mercie,  
which wouldest so disclose thy selfe  
by thy workes, word, and Gospel:  
which wouldest open these things  
thus vnto me, and also giue vnto me  
and others sanctification in thy sight  
by faith, and in the sight of men by  
purenesse of life, and godly conuer-  
sation. But, alas, I do heartily nei-  
ther the one nor the other, that is, la-  
ment or reioyce, as thou father whi-  
che searchest my heart, doest right  
well knowe.

Oh be merciful vnto me, and for-  
giue me, yea, giue me of thine owne  
pitie, thy holie spirite to reueale and  
open

and Meditations. 93

open to my minde effectually my miserable estate and condition, my ignorance, pcruerſitie, & my carelefſeſſe for thy true honour and diſhonour: in ſuch ſort, that I may heartily lament theſe euils, and haue the pardoned & taken from me, through Jeſus Chriſt our Lord.

Againe, good Father, giue me the ſame thy holie ſpirite, to reueale to me thy name, worde, and Goſpell, that I may liuely know thee, vnfaignedly loue thee, heartily obey thee, and aboue all thinges deſire and labour by all meanes lawfull, that all godlineſſe in doctrine and conuerſation may be exerciſed both in me and in all others, for whom thou wouldeſt I ſhould pray.

Here thinke vpon y ſtate of religiō, and y life of the profeſſors of the Goſpell, y thou maiest lament ſome, pray for ſome, and giue thankes for ſome.

Let

## 94 Christian Prayers

Let thy kingdome come.

Gods  
kingdom  
in respect  
of his po-  
wer.

**T**HY kingdome is in two sortes  
to be considered: vniuersally and  
particularly. Vniuersally, accor-  
ding to thy power, wherewith thou  
gouernest all things euery where in  
earth, heauen, hell, diuels, Angels,  
men, beastes, foules, fishes, and all  
other creatures.

Psal. 104.

Gods  
kingdom  
in respect  
of his  
grace.

Of this kingdome spake Dauid  
when he said: This kingdome ruleth  
ouer all. Particularly thy kingdome  
is to be considered according to thy  
grace, wherewith thou reignest only  
in thy Church and elect people, ru-  
ling and gouerning all and euery  
member of thy Church, to thy glorie  
and their eternall comfort. Not that  
out of this Church I exclude thy  
power, (for as therewith thou defend-  
est thy people, so thou punishest  
thy

## and Meditations. 95

thy enimies: ) but bicause thy grace is specially considered, being (as it were) the verie keeper that keepeth and guideth thy people,

The time wil be when this king-  
dome of grace and power, now being  
as distinct, shall be vnited and made  
one kingdome of glorie: which will  
be when Christ shall giue vpp his  
kingdome into thine hands, that is,  
in the resurrection, when death the  
last enimie shall be subbued, & thou  
shalt be all in all.

Gods  
kingdom  
in respect  
of his  
glorie.

In the meane season, this king-  
dome of grace is miraculously and  
mightily propagated, enlarged, and  
gouerned by the true Ministerie of  
thy word and sacraments, through  
the working of thy holie spirit. And  
this is the meane and way where-  
by, as thou didst first plant, so doest  
thou enlarge, amplifie, and preserue  
the same.

Howe  
Gods  
kingdom  
is here  
cōserued  
and en-  
larged.

This

## 96 Christian Prayers

This kingdome of grace begun,  
continued, and enlarged by the true  
preaching of thy Gospel, and mini-  
stration of thy sacramentes, is the  
thing which Christ teacheth here thy  
childzen to pray for, that it might  
come: that is to say, that thy Gospel  
might so mightily, purely, and plen-  
teously be preached (mauger the  
head of all thine enimies) that the  
number of thine elect might be  
brought in, and so the kingdome of  
thy glorie might appeare. So that,  
as I see thy childzen desire, pray, and  
labour that thy Gospel might be  
truely preached, heard, and liued in  
them selues and in others: so they  
lament the not preaching and refus-  
ing, the not liuing and not beleeu-  
ing thy Gospel: yea they lament the  
lingring of & coming of thy Christ:  
for in his coming they knowe they  
shall be like vnto him, and hauing  
this



this hope they purifie themselves as <sup>1. Ioh. 3.</sup> he is pure. By reason hereof I see, first that I am farre from this desire and lamenting, which thy child haue : I see my ignorance of thy kingdome and power euerie where: also of thy grace in thy Church onely, and of thy glorie when all the enimies of thy grace shall be cast downe, and thy glory and power shall embrace each other. I see my ignorance, howe acceptable a seruice to thee is the true preaching, and the hearing of thy Gospel: for else thou hadst not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Againe, I see here mine vnable-  
 nesse to enter into thy kingdome, and  
 to attaine to it : for else what neede  
 should I haue to pray for that to  
 come from thee, which otherwise  
 may be atchiued :

¶

Thirde

## 98 Christian Prayers

Our per-  
uerſitie.

**Thirdly,** I ſee my peruerſitie and contempt of thy kingdome & grace: for although I ſee my want, yet I would not deſire thy kingdome to come, if thou diddeſt not commaund me ſo to pray: and if I would haue prayed for it, thou wouldeſt not haue commaunded me.

Gods  
goodnes.

**Laſt of all,** I ſee thy goodneſſe, which wilt bring thy kingdome, and that as generally, by ſending forth miniſters to preach truely: ſo particularly, by regenerating me more and more, & by giuing me, as grace here, ſo glorie elſewhere: for thou wouldeſt not I ſhould pray for that which thou wilt denye.

**So that** I haue great cauſe to lament and reioyce. To lament, becauſe of my miſerable ſtate and condition: becauſe of my ſinne, ignorance, rebellion, peruerſitie, ſathans power, contempt of thy grace, thy  
Gospell,

Gospel, and ministerie here, or else-  
where. To reioyce, bicause of thy  
goodnesse & great mercie which hast  
brought me into thy Church, keepest  
me in it, and wilt do so stil. Also bi-  
cause of the ministerie of thy worde  
and sacraments, by which the holie  
Ghost is and will be effectuell: and  
finally bicause of the great glorie  
wherebnto thou hast called me, and  
which now thou wilt giue vnto me  
asking the same.

But alas, how vnthankful I am  
and sorrowlesse, Lord thou knowest,  
for my hart is not hid from thee. Oh  
be mercifull vnto me and forgive me  
good father, and graunt me the spirit  
of thy childzen, to reueale vnto me  
my ignorance of thy kingdome, my  
pouertie and peruersitie, that I  
may lament the same, and daily la-  
bour for thy helpe and thy holie spi-  
rite, to suppress the kingdome of

## 100 Christian Prayers

Anne in my selfe and in others.

Againe, graunt me that same thy holie spirite to reueale to me thy kingdome of power, grace and glory, to kindle mine affections, to regenerate me more and more, to reigne in me as in a piece of thy kingdome, to giue to me to desire, to pray, and to labour for thy kingdome both to my selfe and to others effectually to thy glorie, and to assure my conscience of thy goodnesse, that thou wilt giue me grace and glorie, &c.

Here call to minde the state of the ministerie and ministers, the light and life of gospellers, the errors and heresies which men be intangled withall.

Gods omnipotent will vnknewne and vnuerealed.

Thy will be done.

**A**s thy power is infinite, so is thy wisdom accordingly.

Whereby, as we may perceiue  
þ nothing is, e2 can be done against  
thy

and Meditations. 101

thy power, or otherwise then by it: so is there not, nor cannot be any thing done against, or otherwise then by thy omnipotent & secrete will, which is alwayes (as thou art) good holie, and iust, howe farre so euer it seeme otherwise to our foolish reason and iudgement: and therefore here we are taught to pray, that thy wil may be done here without sinne on mans behalfe, as it is on the Angels behalfe in heauen.

Againe, for as much as thou art incomprehensible of thy selfe, as wel concerning thy power, as concerning thy wisdom: we may not according thereto search thee, but rather adore and worship thy maiestie, and tremble at thy iudgements, and workes, and therefore pray alwayes, that we may be content with thy wil, and be burome and obedient thereto.

Gods wil  
reuealed  
and knowen.

And for as much as thou hast re-



## 102 Christian Prayers

reuealed to vs so much of thy will in thy word written, as is necessarie for vs in this life to knowe, yea, as we can attaine vnto, and a little further: we ought to take all things done against the same, as sinne and transgression, although thou canst vse the same sinne, to serue thy prouidence: of the which prouidence we can not, nor may not iudge further then thou hast, and shalt open it vnto vs.

So that this petition, Thy will be done, is not simple to be vnderstande concerning thy omnipotent will vnruealed, against the which nothing is nor can be done, but rather concerning thy will reuealed in thy lawe and Gospell, the which thou here teachest me that we should desire, not only to know it, but also to do it, and that in such perfection and willingness, as it is in heauen. The which thing I perceiue hereby, that  
thy

## and Meditations. 103

thy children doe desire daily in and  
for them selues and others, and doe  
lament that contrarie, in whome so  
euer it be: so that often their eyes  
gush out with riuers of teares, bi= Psal. 119.  
cause men keepe not thy lawes.

By reason hereof I see that I  
am farre from the sighes and teares  
of thy people. I see my ignorance of  
thy will, if thou haddest not opened Our ig-  
norance.  
the same by thine owne mouth. I see  
my ignorance, howe acceptable a  
seruice obedience to thy will is, and  
therefore dost thou place this peti-  
tion among the first and continuall  
desires of thy children.

I gaine I see my pouertie in god= Our need.  
ly obedience, which had neede to be  
taught to pray for it, thereby to si-  
gnifie vnto me my want and vnabili-  
tie to attaine it, but by thy gift.

Thirdly, I see my disobedience: Our diso-  
bedience.  
for else neuer wouldest thou haue

# 104 Christian Prayers

commaunded me to haue prayed for the doing of thy will, if I seeing my want, would haue prayed so.

Gods  
goodnes.

Last of all, I see thy goodnesse, which wilt giue to me and others, to obey thy will: that is, to loue thee with all our heartes, to loue our neighbor as our selues, to dye to our selues, to liue to thee, to take vp our crosse and to followe thee, to beleue, to repent, &c. for else thou wouldest neuer haue bidden vs to pray for a thing which we should not looke for.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition, because of my sinne, ignorance pouertie, and peruersitie: also because thy will is euery where, either not knowne or contemned, and sathans will, the wil of the world, and of the flesh, readily obeyed.

To reioyce I haue great cause, for  
that

that thou hast opened thy selfe and  
will vnto mankinde : for that also  
thou peculiarly hast taught me these  
things, and because thou wilt grant  
me grace to do the same. But alas,  
howe vnthankfull I am, and howe  
hard hearted, thou Lord doest know.

O be merciful vnto me, and for-  
giue me : I beseech thee gracious  
God. Graunt me thy holy spirite to  
reueale to me my ignorance of thy  
will, my pouertie & peruerſitie, that  
I may hartily bewaile it, &c. and by  
the helpe and working of the same  
spirite, may suppress the will of the  
flesh. Againe, graunt me thy holie  
spirite to reueale to me thy will de-  
clared in thy lawe and Gospell, that  
I may truly knowe the same : and  
inflame so my affections, that I may  
will and loue the same in such sort,  
that it may be my meate and drinke  
to doe thy will.

## 106 Christian Prayers

Here cal to mind the ten commandments of God particularly or generally, what therein he requireth, and pray for the same particularly as you see your neede, and that not only for your selfe, but also for others.

Pray for patience to suffer what crosse so euer God shal lay vpon you, and pray for them that be vnder the crosse, that they may be patient: pray for spiritual wisdom in euerie crosse, peculiar or publike, that you may see and loue Gods will.

Giue vs this day our daily bread.

Bread.

**B**y Bread, the foode of the bodie, are vnderstoode all thinges necessarie for this corporall life, as meate, drinke, health, successe in our vocation, &c.

Giue.

**B**y this worde Giue we should vnderstand, that not only spirituall thinges, but also corporall benefites are



are Gods free giftes , and come not  
for our worthinesse or travell taken  
about the same, although our travells  
be oftentimes meanes, by the which  
God doth giue corporall things.

By Daily we vnderstand the con- Daily:  
tented mindes of thy childzen, with  
that which is sufficient for the pre-  
sent time, as hauing hope in thee,  
that they shall not want, but daily  
shall receiue at thy handes plentie  
and ynough of all things.

By this word Our are as wel vn- Our.  
derstoode publike benefites , as peace  
in the Common weale, good Magi-  
strates, good lawes, seasonable wea-  
ther, &c. Also particular benefites,  
namely childzen, health, successe in  
the workes of our vocation, &c. And  
besides this , by it we should see the  
care, euen for corporall things which  
thy childzen haue for others, as well  
as for them selues.

## 108 Christian Prayers.

So that here I may learne howe farre I am from that I should be, and that I see thy childzen are come vnto, I see my ignorance also, howe that, as spirituall thinges doe come from thee, so doe tempozall thinges: and as they come from thee, so are they conserued and kept of thee: and therefore thy childzen are thankfull, & looke for them as thy meere giftes, notwithstanding the meanes which they vse if they haue them: howbeit  
 Psal. 127. they vse them but as meanes, for except thou worke therewith, all is in vaine.

Againe, here I am taught to be content with that which is sufficient for the present time, as thy childzen be which haue the shortnesse of this life alwayes before their eyes: and therefore they aske but for daily sustenance, knowing this life to be compared to a day, yea a swatch, a sound,

a shadowe, &c.

Moreouer, I may learne to see the compassion and brotherly care which thy childzen haue one for another. Last of all, here I may see thy goodnesse, which as thou wilt giue me all things necessarie for this life, (or else thou wouldest not bid me aske, &c.) so thou commaundest all men to pray and care for me, & that bodily much more then, if they be able, they are commaunded to helpe me both in body and soule.

By reason whercof I haue great cause to lament and reioyce. To lament, bicause I am not so affected as thy childzen be, bicause of my ignorance, my ingratitude, my peruerstie and contempt of thy goodnesse, and of the necessitie of thy people, which (alas) be in great miserie. some in exile, some in prison, some in povertie, sicknesse, &c.

## 110 Christian Prayers

To reioyce I haue great cause, bicause of thy goodnesse in teaching me these thinges, in commaunding me to aske what so euer I want, in giuing me so many things vnasked, in keeping the benefites giuen me, in commaunding men to care for me, to pray for me, to helpe me, &c.

But alas, how far I am either from true lamenting or reioycing, Lord thou knowest. Oh be mercifull vnto me, and helpe me; forgive me, and graunt me thy holie spirit to reueale to me my neede, ignorance, great ingratitude, and contempt of thy mercies and thy people, and that in such sort, that I might heartily lament and bewaile my miserie, & through thy goodnesse be altered with thy people, to mourne for the miseries of thy children, as for mine owne.

Againe, reueale to me thy goodnesse, deare father, euen in corporall things,

and Meditations. III

things, that I may see thy mercie,  
thy presence, power, wisdom and  
righteousnesse in euery creature and  
corporall benefite, and that in such  
sort, that I may be thoroughly affec-  
ted truely to reuerence, feare, loue,  
and obey thee, to hang vpon thee, to  
be thankfull to thee, and in all my  
neede to come vnto thee, not onely  
when I haue ordinarie meanes, by  
the which thou commonly workest,  
but also when I haue none, yea,  
when all meanes & helpes are cleane  
against me.

Here remember y<sup>e</sup> state of your chil-  
dren and familie: also your parentes,  
neighbours, kinsfolkes: also your  
friendes, countrie, Magistrates, &c. as  
you shall haue time thereto, and by  
Gods good spirit shal be prouoked.

Forgiue vs our debts, as we forgiue  
them that are debtors vnto vs.

By



# 112 Christian Prayers

Debtes.

**By** Our debtes we vnderstand, not onely the thinges we haue done, but the omission and leauing vndone of the good thinges we ought to doe.

Our.

**By** Our we vnderstand, not only the particular sinnes of one, but also generally the sinnes of all, and euery one of the Church.

Forgiuenesse.

**By** Forgiuenesse we vnderstand, free pardon and remission of sinnes, by the merites and desertes of thy deare sonne Iesus Christ. who gaue him selfe a raunsome for vs.

Our forgiuing.

**By** Our forgiuing of other mens offences to vs ward, we vnderstand thy good will, not onely that it pleaseth thee that we should liue in loue and amitie, but also that thou wouldest haue vs to be certain of thy pardoning vs of our sinnes. For as certain as we are, that we pardon them that offend vs, so certaine should we be

and Meditations. 113

be that thou doest pardon vs: wher-  
of the forgiving our trespasses is (as  
it were) a sacrament vnto vs.

So þ by this pctitiō I am taught  
to see that thy childzen, although by  
imputation they be pure from sinne,  
yet they acknowledge sinne to be &  
remaine in them, and therefore doe  
they pray for the remission and for-  
giuennesse of the same.

Againe, I am taught hereby to see  
howe thy childzen doe consider and  
take to heart, not only the evils they  
doe, but also the good they leaue vn-  
done: and therefore they pray thee  
heartily for pardon.

Moreouer, I am here taught to  
see that thy childzen are carefull for  
other men, and for their trespasses,  
and therefore pray that they might  
be pardoned in saying: Our sinnes,  
and not My sinnes.

Besides this, I am taught here  
to

# 114 Christian Prayers

to see howe thy children not onely  
forgiue all those that offend them,  
but also pray for the pardoning of  
the offences of their enemies, and  
such as offend them: So farre are  
they from maliciousnesse, pride, re-  
uengement, &c.

Last of all, I am taught to see  
howe mercifull thou art, which wilt  
haue vs to aske pardon (whereof  
thou wouldest that we should in no  
point dout, but be most assured, that  
for Christs sake thou hearest vs) &  
that not onely for our selues, but al-  
so for many others: for thou dost  
not commaund vs to aske for any  
thing which thou wilt not giue vs.

By reason whereof I haue great  
cause to lament and reioyce. To la-  
ment, because of my miserable estate,  
which am so farre from these affec-  
tions that are in thy children: which  
am so ignorant and carelesse of sinne,  
not

# and Meditations. 115

net only in leauing good vndone, but also in doing euill, and that daily, in thought, word, & deeде, &c. I speake not of my carelesnes for other folkes sinnes, as of my parentes, children, familie, magistrats, &c. neither of the sinnes of them to whom I haue giuen occasion to sinne.

To reioyce I haue great cause, bicause of thy mercy in opening to me these things, in commanding me to pray for pardon, in promising me pardon, and commanding others to pray for me. And surely I ought to be perswaded of thy mercy, though my sinnes be innumerable: for I see not onely in this, but in euerie petition, howe that euery one of the Church prayeth for me, yea Christe thy sonne, who sitteth on thy right hand, prayeth for me, &c.

O h deare father, be mercifull vnto me, and forgiue me al my sinnes, and

## 216 Christian Prayers

of thy goodnesse giue me thy holie spirite to open mine eyes, that I may see sinne, the better to knowe it, the more truely to hate it, and most earnestly to strue against it, and that effectually, both in my selfe and others.

Againe, graunt me the same thy holy spirite, to reucale vnto me the remedie of sinne by Chzist only, and to worke in me faith to embrace the same by Chziste, and thy mercies in him, that I may henceforth be indued with thy holie spirite, to begin to obey thy good will more & more, and to increase in the same for euer.

Here call to minde the special finnes you haue committed heretofore. Remember, if you haue occasioned any to sinne, to pray for them by name. Remember that Gods lawe should be so deare vnto vs, that the breaking thereof in others, should be



and Meditations. 117

an occasion to make vs to lament with  
teares, &c.

Lead vs not into temptation.

**B**ecause of our continuall & great  
infirmities: because of the great  
diligence and subtilties of our  
enemies: and because thou art swont  
to punish sinne with sinne ( which  
of all punishments is the greatest &  
most to be feared ) in this petition  
thou wouldest haue thy childzen to  
haue the same in remembrance, and  
for a remedie hereof thou hast ap=  
pointed prayer, so that & only cause  
why any are ouercome and led into  
temptation, is for that they forget  
what they desire in the petition go=  
ing before this, which should neuer  
be out of their memorie, to prouoke  
them to be more thankfull to thee,  
and more vigilant and heedie here=  
after for falling into the like perils.

## 118 Christian Prayers

For which to be annoyded, & doest  
 most graciously set forth a remedie,  
 in commaunding vs to pray after  
 pardon for our sinnes past, & for thy  
 grace to guide vs, so that we be not  
 led into temptation, but might be  
 deliuered from euill. And bicause &  
 wouldest haue all thy childzen to  
 hang wholly vpon thee, to feare thee  
 only, & only to loue thee, thou doest  
 not teach them to pray, suffer vs not  
 to be led, but lead vs not into temp-  
 tation, that (I say) they might only  
 feare thee, and certainly knowe that  
 sathan hath no power ouer so much  
 as a pig, but what so euer thou gi-  
 uest vn'to him, and of thy secreete, but  
 most iust iudgement doest appoint  
 him to vse, not as he will (for then  
 we were all lost) but as thou wilt,  
 which canst will nothing, but that  
 which is most iust: as to giue them  
 to the guiding of sathan, which will  
 not

not be guided by thy grace, as thou  
diddest Saul, &c.

Occasions to euil are in two sort= Occasīōs  
tes: One by prosperitie and successe: to euil in  
an other by aduersitie and the crosse, two sorts  
&c. The euils comming of successe,

commonly are vnthankfulness, pride,  
securitie, and forgetting of our sel-  
ues forgetting of others, forgetful-  
nesse of God, of our mortalitie, &c

The euils comming of aduersitie,  
commonly are impatiencie, murmu-  
ring, grudging, despairing, contem-  
ning of God, flattering of men, flae-  
ling, lying, with many other euils,

whereto tentations will entice a What ten-  
man that is left to him selfe: Where tations  
as to one that is guided with Gods are to the  
spirite, temptations are but trials godly, &  
to the glorie of GOD, comfort of what thei  
the tempted, and edifying of thy are to the  
Church. But (as I saide) if a man wicked.  
be left alone, tentations entice euē to

## 120 Christian Prayers

the diuell him selfe : and therefore thy children pray to be deliuered from euill, vnderstanding thereby Sathan him selfe, the sower and supporter of all euill. And this thy children do as wel for others, as for them selues. So that I may learne hereby many good thinges : First to remember often our infirmitie and weaknesse, and the dangerous estate we stande in, in respect of our flesh, of the woorld which is full of euill, of Sathan which seeketh to sift vs, & as a roaring Lion to destroy vs, and of our sinnes which deserue al kinde of punishments and correction, that I might with thy children feare thee, watch, pray, and desire the day of redemption and deliuerance from all euils.

Againe, I may learne here, that to auoyde all daungers and euils, is not in the power of man, but onely thy

thy worke. By reason whereof, I should consider thy great goodnesse, which hitherto hast kept me from so many euils both of soule and bodie, yea of name, goods, &c, as thou hast done in my infansie, childhood, youth, middle age, &c.

Thirde, I may learne here that I should be carefull for others, both that they might be deliuered from their euils, and that they might be preserved from temptation, & from being overcome in the same, & therefore thou teachest me not to pray, — Deliuier me from euill simply, but, deliuier vs from euill.

Last of al, I am taught hereby to see thy goodnesse towards me, whiche wilt deliuier me from euill, and from being overcome in tentations: for thou wouldest not haue me aske for that which I should not certainly looke for at thy handes. By reason  
 I s                      wherea



## 122 Christian Prayers

Whereof thou wouldest haue me to be in a certaintie of my saluation for euer. For else I can not beleue my prayer to be heard, if that finally I should not be deliuered from euill: and therefore thou ioyneest hereto a giuing of thanks, which with thy Church I should say: For thine is the kingdome, thine is the power, thine is the glorie, for euer.

By reason whereof, I haue great cause to lament and to reioyce. To lament, bicause of my corruption, infirmitie, weakenesse, obliuion, and carelesnesse for thy people, ingratitude, &c. bicause of sathans power, vigilancie, & prudence, which hath overcome most, graue, wise and holy men, whereof some neuer recovered: as Cain, Cham, Achitophel, Saul, Iudas &c. To reioyce, bicause of thy goodness, which teachest me this, and shewest me the remedie, commaun-  
dest

## and Meditations. 123

best all thy Church to pray for me,  
and wilt at length deliuer me from  
all euill, and giue me glorie . But  
alas, I am altogether carelesse and  
miserable. Oh be mercifull vnto me  
deare father, and for Chzistes sake  
forgiue me all my sinnes: graunt me  
thy holy spirit, to reucale to me mine  
infirmities, weaknesse, perils, daun=  
gers, &c. in such sort, that as I may  
heartily lament my miseries, so I  
may aske and obtaine thy grace to  
guide me from all euil for euermore.

Againe, graunt me the same thy  
holy spirite to reueale to me thy loue  
and kindnesse towards me (and that  
in eternitie:) in such sort, that I may  
be thoroughly perswaded of the same,  
become thankfull vnto thee, & daily  
expect and looke for the reuelation of  
thy kingdome, power, and glorie, as  
one that for ever shall haue the frui=  
tion of the same, through thine owne  
good=

## 124 Christian Prayers

goodnesse and mercy in Christe, prepared for me before the beginning & foundation of the world was laide.

Here call to mind our securitie, satthans vigilancie, our negligence, his diligence, our infirmitie, his abilitie, our ignorance, his craft and subtiltie, &c.

Againe, call to minde, how that he hath ouerthrowne for a time, many of the deare Saintes of God, to whome we are to be compared in nothing: as Adam, Eue, Lot, Iudas, Thamar, Moses, Aaron, Myrian, Sampson, Gedeon, Ely, Dauid, Solomon, Ezechias, Iosias, Peter, Thomas, & innumerable moe.

Also cal to minde the goodnesse of God, and of our sheepeheard Christe, which hath kept vs hitherto, keepeth vs still, and reacheth vs here to knowe that he will keepe vs for euer: for he would not haue vs aske for deliuerance from euill, if that he would not

we

## and Meditations. 125

we should certainly looke for the same . If thou doubt of finall perseuerance, thou dishonourest God. Be certaine therefore, rest in hope, be still in his word . See also howe he hath commaunded his whole Church, and euerie member thereof, to pray for thee as wel as for them selues, in these and all other things.

Nowe and then goe about to reckē how many & diuers kinds of euils there be, & thereby as you may know you are deliuered from none but by Gods great goodnesse: so may you see that the number of euils that you haue, are nothing to be compared to the multitude of euils wherewith, if your Christ were not, the diuel would al to beray you, infect & corrupt you.

But what are all the miseries and euils that can be, to be compared to y least ioy prepared for vs in heauen? Oh thinke of those ioyes, and pray  
that

## 126 Christian Prayers

that when the tide of death commeth,  
we may hale forth of the haven of  
this flesh, and this world ioyfully.

In praying this petition, call to  
minde the evils you haue bene in, the  
evils you are in, & the evils you may  
fall into, if God should not preserve  
you, that you might be stirred vp the  
more to thankfulness, to prayer, to  
trust in God.

For thine is the kingdome, thine  
is the power, thine is the glorie,  
for euer.

**A** In the beginning of this prayer  
by these words (Our father which  
art in heauen) thy children are  
excited & stirred vp to a full confidence  
of obtaining the petitions following,  
& all things necessarie: so in the later  
end thou hast added for the same pur-  
pose these wordes (For thine is the  
kingdom, thine is &c.) wherein I am  
taught



## and Meditations. 127

taught these many things. First that in prayer I should haue such consideration of thy kingdome, power, glozy, and eternitie, that my minde should be stricken with an admiration of the same. Secondly, that I should so consider them, especially in prayer, that I should not doubt, but that thou workest rulest and gouernest all things euerie where, in all persons and creatures, most wisely, iustly, and mercifully. Thirdly, that in prayer al my petitions shuld tend to the setting forth of thy power, of thy kingdome, and of thy glozie.

Last of al, that in prayer I should in no wise doubt of being heard, but be assured that thou, which hast commaunded me to pray, and hast promised to heare me, dost most graciously for thy mercies sake, & truthe sake, heare my petitions, according to thy good wil, through Iesu Christ thy

## 128 Christian Prayers

thy deare sonne our Lorde and onely  
Sautour.

By reason whereof I haue great  
cause to lament and reioyce. To la-  
ment, bicause I consider not these  
thinges in prayer, in such sort as  
should moue me to admiration, and  
gratitude: bicause I consider not thy  
power and wisdom generally in al  
things: bicause I am so carelesse for  
thy kingdome: and bicause I am so  
full of dubitation and doubting of  
thy goodnesse. To reioyce I haue  
great cause: bicause thou reuealest  
these things vnto me on this sorte:  
bicause of thy power, kingdome and  
glozy, which maketh to the hearing  
of my prayers, and helping of me:  
bicause thou wilt vse me as thine in-  
strument to set forth thy kingdome,  
power, and glorie: and bicause it  
pleaseth thee to heare my prayers,  
and assuredly wilt saue me for euer.  
But

and Meditations. 129

But alas, howe farre am I from these lamentings and reioycings? By reason whereof I deserue damnation. Oh, be mercifull vnto me, and forgiue me, and of thy goodnesse grant me thy holic spirite. to reueale to me my blindenesse, obliuion, and contempt of thy kingdome, power, and glozie, with the greatnesse of my doubtings, that I may heartily, as lament them, so haue them pardoned and taken from me, through the merites of Iesus Christ thy sonne.

Againe, giue me thy holy spirit to reueale to me in such sort, thy kingdome, power, glozy, and eternitie. that I may alwayes haue the same before mine eyes, be moued with the admiration thereof, labour effectually to set forth the same, and finally, as to haue the fruition thereof after this life: so to increase in an assured, certaine, and liuely expectation of the  
I same

## 130 Christian Prayers

same, that I may alwayes and in all things reioyce in thee, through Christ, and giue lauds, thanks, and prayes perpetually, vnto thy most holy name: Oh blessed Father, Sonne, and holy Ghost, three persons and one God, to whome be all honour and glorie, world without end.

Here thinke that if the kingdome, power, glorie, and eternitie be Gods, which is our Father, what our dignitie is, which be his children. If the power be our fathers, of whome should we be afraid? If the diuell be subiect to the Lordes power and kingdome, (as he is) howe can the subiect haue power ouer vs which be sonnes and heires, in that he hath not power ouer Porkets, without the prouidence and permission of God? Therefore full well should we pray, *Lead vs not into temptation, rather then, let vs not be lead into*

## and Meditations. 131

*into temptation:* for power is the Lords,  
and the diuell hath none but that he  
hath of Gods gift. No, he were not a-  
ble to receiue power, if God did not  
make him able, although the ex-  
ecution of it, is rather of  
Gods permission.

Giue all thankes , prayse,  
and glorie, to God our Fa-  
ther , through Christe our  
Lord and Sauour. So be it.

John Bradford.

I 2 PRI-



## PRIVATE PRAYERS

for the Morning and Euening,  
and for other times of  
the day.

When you awake out of your  
leepe, pray thus.

**M**ost mercifull God and father  
of our Sauiour Iesus Chriſt,  
I moſt humbly thanke thee  
for the ſweete leepe and comfortable  
reſt which thou haſt giuen me  
this night paſt: beſeeching thee, that  
like as thou haſt nowe awaked my  
bodie from leepe, ſo thou wouldeſt  
awake my ſoule from the leepe of  
ſinne and darkneſſe of this world:  
and that which thou haſt nowe awa-  
ked out of ſleep, thou wouldeſt after  
death (whereof this leepe is but an  
image) reſtoze and raiſe againe to  
life euerlaſting. O gracious God,  
make

and Meditations. 133

make my bodie, I heartily pray thee.  
such a companion, or rather a mini-  
ster of godlinesse to my soule, this  
day and all the time of this present  
life, that in the life to come, it may  
be partaker with the same of euerla-  
sting happinesse, through Christe  
Iesus our Lord.

Awake thou that sleepest, and arise  
from the dead, and Christ shall shew  
light vnto thee. Ephe. 5.

*Occasions to Meditate.*

Here call to mind y<sup>e</sup> great mirth &  
blessednes of the euerlasting resurre-  
ction. Also remember to muse vpon  
that most cleare light, y<sup>e</sup> bright mor-  
ning and newe clearenesse of our bo-  
dies after the long darkenesse which  
they haue bene in. All then shall be  
full of vnspeakable ioy and felicitie.

When you behold the day-  
light, pray.

# 134 Christian Prayers

**O** Lord God, thou most glorious,  
 & true light, from whence this  
 light of the day and sunne doth  
 spring, and shine vnto vs: O light  
 which lightenest euerie man þ com=  
 meth into this woꝛld: O light whic  
 che knowest no night noꝛ euening,  
 but art alway a midday most cleare  
 and faire: without whom al is most  
 horrible darkenesse, and by whom al  
 things are most cleare and bright: O  
 thou wisdome of the eternal father  
 of mercies: lighten my minde, that I  
 may see those thinges only which  
 please thee, and may be blinded to al  
 other things. Grant me so to walke  
 in thy wayes by the light of thy ho=  
 ly woꝛde, that nothing else may be  
 light and pleasant vnto me.

Lighten mine eyes, Oh Lorde, that  
 I sleepe not in death, least mine eni=  
 mies say, I haue preuailed against  
 him. Psal 30.

Occa-

## and Meditations. 135

### *Occasions to Meditate.*

Muse a while, how much the light and eye of the minde and soule is better then of the bodie. Also howe much more we ought to care for the soule, that it may see well, then for the bodie. Moreouer, that beastes haue bodily eyes as well as men, but men only haue eyes of the minde, and that, such as are godlie wise.

When you arise, pray.

**O**ur first parents cast downe them selues from a most excellent, high, & honorable state, into shame & miserie, & into the deepe sea of all wickednesse and mischief: but oh Christ, thou putting forth thy hand, didst raise them vp againe. Euen so we, except we be raised vp by thee, shall lie still for ever. O good Christe, our most gracious redeemer, as thou doest mercifully raise  
3 4 vp

## 136 Christian Prayers

bp now this my body, euen so I beseech thee, raise bp my minde and heart to the true knowledge & loue of thee, that my conuersation may be in heauen where thou art.

If you be risen with Christ, thinke vpon those things y be aboue. Col 3.

### *Occasions to Meditate.*

Thinke howe foule the fall of Adam was by reason of sinne: and so of euery one of vs from the height of Gods grace. Againe, thinke vpon the inestimable benefite of Christe, by whose helpe we daily arise againe from our fallings.

When you apparel your  
selfe, pray.

**O** Christe, clothe me with thine owne selfe, that I may be so farre from making prouision for the flesh to fulfill the lustes thereof,



## and Meditations. 137

of, that I may cleane put off all desires, and crucifie the kingdome of the flesh in me. Be thou vnto me a garment to keepe me warme, and to defend me from & cold of this world. If thou be absent (deare Lord) all things are colde, weake, and deade: but if thou be with me, all things are warme, fresh, and chearefull, &c. Graunt therefore, that as I compass this my bodie with this garment: so thou wouldest cloth me wholly (but specially my soule) with thine owne selfe.

Put vpon you, as the elect of God, bowels of mercie, meekenesse, loue, peace, &c. Col 3.

### *Occasions to Meditate.*

Call to minde a little howe we are incorporate into Christ. Againe, howe he doth cloth vs, gouerne and nourish vs, and vnder his winges, protection & prouidence, preserueth vs.

I s When

## 138 Christian Prayers

When you are made readie, to begin the day withall, pray.

**O** Almighty God and most mercifull father, thou knowest and hast taught vs also something to know, that the weakenesse of man and woman is great, & that without thy grace they can neither doe nor thinke any good thing. Haue mercie vpon me, I humbly beseech thee, thy most weake, fraile, and unworthie childe. Lighten my minde, that I may with pleasure looke vpon good things only. Inflame my hart with the loue therof, that I may carefully couet them, and at the last by thy gracious conducting may happily attaine them, through Iesus Christ our Lord. I distrust altogether mine owne weakenesse, commend and offer my selfe, both soule and body into thy handes.

Thy

and Meditations. 139

Thy louing spirite lead me foorth  
into y land of righteousnes. Psal. 143.

Cogitations meete to begin

*the day wishall.*

Thinke first that man consisteth of  
soule and body, and that the soule is  
from heauen heavenly, firme and im-  
mortall: but the bodie is from the  
earth earthly, fraile, and mortal.

Againe, thinke that though by rea-  
son of sinne wherein you are concei-  
ued and borne, the partes of the soule  
which doe vnderstande and desire,  
be so corrupt, that without speciall  
grace to both partes, you can neither  
knowe nor loue any good thing in  
Gods sight, much lesse then doe that  
is good: yet this notwithstanding,  
thinke that you are regenerate by  
CHRISTES resurrection, (which  
your Baptisme requireth you to be-  
leeue) and therefore haue both those  
partes

## 140 Christian Prayers

partes something reformed, both to knowe, and to loue, and therefore to do also some good in the sight of God through Christe: for whose sake our poore doings are accepted for good, the euill and infirmitie cleauing ther-vnto, not bceeing imputed through faith.

Thinke that by faith, which is Gods seede (for they which belecue are borne of God, and made Gods children) giuen to those that be ordained to eternall life: thinke (I say) that by faith you receiue more and more the spirite of sanctification, through y<sup>e</sup> vse of Gods word and sacramentes, and earnest prayer, to illuminate your mindes, vnderstanding, iudgement, and reason, and to bowe, forme, frame, and inflame your affections with loue and power to doe that which is good, and therefore vse you the meanes aforesaid accordingly.

Thinke

## and Meditations. 141

Thinke that by this spirite, you are through faith coupled to Christe as a liuely member, and so to God, and (as it were) made one with him : and by loue, which springeth out of this faith, you are made one also with all that be of God, and so you haue felowship with God and all good men that euer were or shall be, in all the good that God and all his Saintes haue or shall haue.

Thinke that as by faith, and loue, through the spirite of God you are now entered into this communion (the blessednesse whereof no tongue can expresse) so after this life you shal first in soule, and in the last day in bodie also enjoy for euer the same societie most perfectly, which now is but begunne in you.

Thinke then of your negligence, that doe so little care for this your happie estate.

Thinke



## 142 Christian Prayers

Thinke vpon your ingratitude to God for making you, redeeming you, calling you, and so louingly adopting you.

Think vpon your folly in fantasie so much earthly & bodily pleasures.

Thinke vpon your deafnesse and blindnesse, which heare not God nor see him, he calling you so diligently by his workes, word and sacraments.

Thinke vpon your frowardnes which will not be led of God, and his spirit.

Thinke vpon your forgetfulness, & in consideration of your heauenly estate, how your body is the temple of the holy Ghost, your members are members of Christ, the whole world, and all things therein are your owne.

Therefore say vnto your soule, O my soul, arise, follow God, contemne this world, purpose wel and pursue it, long for the Lords comming, be readie and watch, that he come not vpon thee vnwares.

## and Meditations. 143

wares. And for so much as you must liue to Gods pleasure, see the vocation and state of your life wherevnto God hath called you, and pray to God for grace, knowledge, and abilitie, to take the most profitable thinges in hand, well to begin, better to goe on, and best of all to end the same, to Gods glorie, and to the profit of your brethren, and thinke that time lost wherein you speake not, or doe not, or at the least thinke not some thing to Gods glorie, and the commoditie of your brethren.

When you go forth of the  
doores, pray.

**N**owe must I walke among the  
snarres of death, stretched out of  
sathan and of his mischieuous  
ministers in the world, carying with  
me a friende to them both, and a foe  
to my selfe, even this body of sinne  
and

## 144 Christian Prayers

and sinnefull flesh. Oh graund captaine Christ, lead me and guide me, I beseech thee. Defend me from the plagues & subtilties, whereof I am in danger. Graunt that I may take all things that happen, as I should doe, and setting mine eyes vpon thee onely, I may so goe on forward, in thy wayes, as by nothing I be hindered, but rather furthered, so that all my doings may tend to thy glorie.

Shewe me thy wayes (O Lord) and teach me thy pathes. Psal. 25.

### *Occasions to Meditate.*

Consider, howe vainely the most part of men are occupied: how many wayes they trouble and cumber themselves, thereby much alienating their mindes from the knowledge and cogitation of that which they should most esteeme, and so become a lette and an offence to others. As in going  
abroad

and Meditations. 145

abroad you will see that your apparell be seemely in the sight of men: so see howe seemely you appeare in the sight of God.

When you are going any  
iourney, pray.

**T**his our life is a pilgrimage. From the Lord we came, and to the Lord we make our iourney: howbeit through dangerous and perillous wayes, which our cruell enemies haue and do prepare for vs, being nowe moze then starke blinde by reason of sinne. O Christ, which art a most true loades-man and guide, and also most expert, faithfull and friendly, put thou out thine hande, open mine eyes: make thy high way knowne vnto me, which thou diddest first enter into, out of this corruptible life, and hast prepared the same for vs to immortalitie. Thou  
art

## 146 Christian Prayers

art the way, leade vs vnto the father  
by thy selfe, that all we may be one  
with him, as thou and he together be  
one.

Shewe me the way that I should  
walke in, for I lift vp my soule vnto  
thee. Psal. 124.

Or pray thus.

**M**ercifull father, thou art swont  
to send to thy seruants & men  
of simple hearts, thine Angels to be  
their keepers, & (as it were) guides,  
as elder brethren to watch vpon thy  
weake children. So diddest thou to  
young Tobias, to Jacob, to Abra-  
hams servant, to Iosua, &c. O gra-  
tious God, though we be much vn-  
like vnto them (so many are our sin-  
nes) yet for thine owne goodnesse  
sake, send thine holie Angels to pitch  
their tents about vs, to hide vs and  
defend vs from Satan & his slaues,  
to



## and Meditations. 147

to carrie vs in their handes, that we come not into further daunger then thou wilt deliuer vs out of, for thine owne sake.

His Angels are ministers for them that are heires of saluation. Heb. 1.

Sathan sleepeth not, but seeketh alwayes to destroy vs. 1. Pet. 5.

### *Occasions to Meditate.*

Thinke something howe wee are straungers from our countrie, from our home, from our original, I meane from God. Againe, thinke vpon our madnesse, that doe linger and loyter so gladly in this our iourney and pilgrimage. Also howe foolish we are to fantasie things which we can not carrie with vs, and to contemne conscience, which will alwayes be a companion to vs, to our ioy, if it be good, but to our shame and sorrow if it be euil and corrupt. Finally howe vnna-

## 148 Christian Prayers

furall we are, which so little desire to be at our home, to be with our onely father, Master, fellowes, and friends.

When you are about to receiue your meat, pray thus.

**T**his is a wonderfull mysterie of thy worke (O maker and gouernor of the world) that thou doest sustaine the lines of men and beastes with these meates. Surely this power is neither in the bread nor foode, but in thy will and word, by which word al things do liue and haue their being. Againe, howe great a thing is it that thou art able continually to giue sustenance to so many creatures? This is spoken of by thy prophete in setting forth thy prayes:

**Psal. 145.** All things looke vp to thee, and thou giuest them meate in due season: thou openest thy hand, and fillest with thy blessing euerie liuing thing.

**These**

## and Meditations. 149

These doubtlesse are wonderfull  
workes of thine Almightynesse. I  
therefore heartily pray thee (O most  
liberal Lord and faithfull father) that  
as thou by meate, thzough thy word  
doest minister life to these our bo-  
dies: euen so by the same word, with  
thy grace thou wouldest quicken our  
soules, that both in soule and bodie  
we may please thee, til this our mor-  
tall carkasse shall put on immortali-  
tie, and we shall neede no more any  
further foode, but thee onely, which  
then wilt be all in all.

Taste and see howe good the Lord  
is. Psal. 34.

Blesse the Lord (O my soule) which  
feedeth and filleth my mouth with  
good things. Psal. 103.

### *Occasions to Meditate.*

Thinke a little how great Gods po-  
wer is that made vs. Also thinke howe

## 150 Christian Prayers

great his wisdom is to preserve vs. But most of all, thinke howe many things are giuen to our vse: howe wonderfull it is to giue vs life, but most of all to propagate and aduance to immortallitie the life of the soule by his onely becke. Last of all thinke, that God by his prouidence for thy body, would haue thee to confirme thy faith of his prouidence likewise for thy soule.

In the meale time pray.

**O** Most liberall distributor of thy giftes, which giuest vs al kinde of good thinges to vse, and being pure, giuest pure things, being holie giuest holie things: graunt to vs thy grace that we misuse not these thy gracious giftes giuen to our vse and profite. Let vs not delight in these things, but let vs delight in thee from whome they come, as necessarie  
for

## and Meditations. 151

for vs for a season: till we come vnto thee. Graunt vs to be conuersant amongest thy giftes, soberly, purely, temperately, and holily, bicause thou art so. Then shall we not turne that to the poyson of our soules, which thou hast giuen for the medicine of our bodie: but vsing thy benefites thankfully we shall finde them profitable, both in soule and body.

### ● *Occasions to Meditate.*

Thinke that the meats and drinckes set before you, are giuen to you to vse and not to abuse. Thinke they are giuen to profite, and not to hurt you. Thinke that thei are not giuen to you alone, but vnto others also by you. In eating and drinking, thinke that you doe but feede the wormes. Remember the poore prisoners, the sicke, the afflicted, &c. as though you were in their case.



## 152 Christian Prayers

John 6.

John 4.

Thinke vpon the food of your soul,  
Christes bodie broken, and bloudshed.  
Desire the meate that lasteth for euer:  
labour for it. Christes meate was to do  
his fathers will.

After your meate, pray.

**B**y corporall meates thou doest  
sustaine our corporall daily life,  
ready otherwise to perish. The  
which surely is a great worke: but  
yet this is much greater, more profit-  
table and more holie, that thy grace  
(O Iesu Christ) doth preserve vs  
from the death of the soule. For this  
life we ought much to thanke thee:  
and because thou doest prolong it  
with thy good giftes, we most heart-  
ily praise thee. Howe be it, this life  
is but the way to eternall life, which  
we beseech thee for thy deathes sake  
that thou wilt giue vs, and so shall  
we not onely giue thee (as we may)  
thanks

and Meditations. 153

thankes for a time , for temporall things : but also eternall thankes for eternal things. O graunt to vs these our desires for thy mercies sake. Amen.

*Occasions to Meditate.*

Thinke nowe that God hath giuen thee this his blessing of foode and sustenance, and thereto time that thou mightest, as repent, so seeke his glorie, and the commoditie of thy brethren : therefore goe thereabouts : but first pray for grace well to begin. Againe, consider how thou hast bene partaker of other mens labours, as of the Husbandmans, the Milners, the Bakers, the Bruers, the Butchers, the Cookes, &c. See therefore that thou be not a drone Bee, but rather such a one as may helpe the hiue. If God haue thus fed thy body which he loueth not but for thy soules sake : howe can it be

K 5

then,

## 154 Christian Prayers

then, but-that he will be much more readie to feede thy soule ? Therefore take a courage to thee, and goe to him for grace accordingly.

### Cogitations for about *the midday.*

As thy bodie is now compassed on euerie side with light, so see that thy mind may be also. As god giueth thee thus plentifully this corporall light, so pray him that he will giue thee the spirituall light . Thinke that as the Sunne is now most cleare, so shal our bodies be in the day of iudgement. As now the Sunne is come to the highest, and therefore will beginne to drawe downeward : so is there nothing in the world so perfect & glorious, which when it is at the full, will not decrease and so weare away.

When

When you come home

again, pray.

**T**here is nothing (O Lord) more like to thy holie nature, then a quiet mind. Thou hast called vs out of the troublesome disquietnesse of the world, into that thy quiet rest and peace, which the world can not giue, being such a peace as passeth all mens vnderstanding. Houses are ordained for vs, that thereby we might be defended from the iniurie of the weather, from crueltie of beastes, from disquietnesse of people, and rest from the toyles of the world. O gracious father, graunt that through thy great mercy my body may enter into this house, from outward actions, but so, that it may become boxom and obedient to the soule, and make no resistance againste the same, that in soule and body I may haue a godly quiet-

156 Christian Prayers  
quietnesse and peace to praise thy ho-  
lie name. Amen.

Peace be to this house, and to all  
that dwell in the same. Matt. 10.

*Occasions to Meditate.*

Thinke what a returne and howe  
merrie a returne it will be to come to  
our eternall, most quiet, and most hap-  
pie home, then will all grieve and sor-  
rowe cease. What so euer here is plea-  
sant and ioyfull, the same is nothing  
but a verie shaddowe in comparison  
of that which is to come.

At the Sunne going  
downe, pray.

**H**Owe unhappie are they, (O  
Lord) from whom thy Sunne  
goeth downe & giueth no light,  
I meane thy grace which is alwaies  
cleare as the midday. Darke night  
vnto them is the midday, which de-  
part



## and Meditations. 157

part from thee . In thee is neuer night, but alwayes day light most cleare . This corporall Sunne hath his courses , nowe vp, nowe downe : but thou deare Lord, if we loue thee, art alwayes one. O that this blocke and beile of sinne were taken away from me, that there might be alwaies cleare day in my minde.

### *Occasions to Meditate.*

Thinke that as we are not sorrie when the Sunne goeth downe, bicause we knowe it will rise againe : euen so we should not sorowe for death, wherthrough the soule and bodie doe part asunder : for they shall estesoones retorne and come together againe in most glorious wise . So long as the Sunne is vp, wilde beastes keepe their dennes, Foxes their burrowes, Owles their holes, &c. but when the Sunne is downe, then come they abroade : so

This is  
meant of  
the blou-  
die time  
of queene  
Marie.

wicked

## 158 Christian Prayers

wicked men and hypocrites kepe their  
dennes in the time of the Gospell, but  
it being taken away, then swarme thei  
out of their holes, like Bees, as this day  
doth teach.

When the candles be  
light, pray.

**M**ost thicke and darke cloudes  
do couer our mindes, except thy  
light (O Lord) doe bryne them  
away. Thy sunne (O most wise wor-  
ker) is as it were a firebrand to this  
worlde. Thy kingdome wherby  
light commeth both to soule and bo-  
die, is a firebrand to the spirituall  
worlde. After day when the night  
commeth, thou hast giuen for the re-  
medie of darkenesse a candle. After  
sinne for the remedie of ignoraunce,  
thou hast giuen thy doctrine, which  
thy deare sonne hath brought vnto  
vs. O thou that art the authour and  
master

and Meditations. 159

master of all trueth, and art the true light, make vs so to see, that the dimnesse of our mindes may be driuen cleane away.

Lift thou vp the light of thy countenance vpon vs, and send ioy and gladnesse into our hearts. Psal. 4.

Thy word is a lanterne to my feete, and a light vnto my pathes. Psal. 119.

*Occasions to Meditate.*

Thinke that the knowledge which God giueth vnto vs by y candlelight, (whereby we see those things in this night of our bodies which are expedient for vs ) should make vs to wish much more for this doctrine of God and spirituall light of our soules, and when we get it, the more to esteeme it, and diligently to embrace it. Againe, that as all would be horreur without candlelight, so there is nothing but meere confusion, where Gods word taketh no place.

When

160 Christian Prayers

When you make your selfe  
vnreadie, pray.

**T**his our life and weake knit bo-  
die by reason of sinne, by little &  
little shall be dissolued, & so shall  
be restozed to the earth from whence  
it was taken: then will be an end of  
this vanitie, which by our follie we  
haue wrought to our selues. O most  
meeke father, so doe thou vntie me  
(for thou art he that hast knit these  
our weake members together) that  
I may perceiue my selfe to be losed &  
dissolued, and so may remember both  
of whome I was made, & also whi-  
ther I must goe, least I be had vn-  
prouided vnto thy tribunall seate.

Put off the olde man with his lustes  
and concupiscences. Col. 3. Ephe. 4.

Be content with Ioseph to put off  
thy prison apparell, that thou mayest  
put on newe. Gen. 41.

Occa-

## and Meditations. 161

### *Occasions to Meditate.*

Thinke that as we do willingly put off our garments, bicause we shall receiue them againe when the night is past : so we should not willingly forsake our bodies when God by death shall call vs, bicause we shall receiue them againe in the resurrection of the iust.

When you enter into your  
bed, pray.

**T**he day nowe ended, men giue them selues to rest in the night, and so this life finished, we shall rest in death. Nothing is more like this life then euerie day : nothing more like death then sleepe : nothing more like to our graue, then our bed. O Lord our keeper and defender, graunt that I now laying me downe to rest, being vnable to keepe my self,  
I may



## 162 Christian Prayers

may be preserved from the craftes  
and assaults of the wicked enimie:  
And grant further, that whē I haue  
run the race of this life, thou woul-  
dest of thy mercy call me vnto thee,  
that I may liue and watch with thee  
for euermore. And nowe gracious  
God giue me to take my rest in thee:  
and bring to passe, that thy goodnesse  
may be euē in sleepe before my eyes,  
that sleeping I be not absent from  
thee, but may haue my dreames to  
drawe me vnto thee, and so both soul  
and bodie may be kept pure and holie  
for euer.

I will lay me downe in peace, and  
take my rest. Psal. 4.

### *Occasions to Meditate.*

Thinke that as this troublesome  
day is nowe past, and night come, and  
so rest, quietnesse, and pleasant sleepe,  
which maketh most excellent Princes  
and

## and Meditations. 163

& poore wretches alike: euen so after  
tumults, troubles, temptations and tem-  
pestes of this life, they that beleue in  
Christ, haue prepared for them an ha-  
uē and rest most pleasant and ioyful.  
As you are not afraide to enter into  
your bed, and to dispose your selfe to  
 sleepe, so be not afraide to dye, but ra-  
ther chearefully prepare your selfe  
therevnto.

Thinke, that nowe you are nearer  
your end by one dayes iourney, then  
you were in the morning.

When you feelee sleepe to  
be comming, pray.

**O** Lord Iesus Christ, my watch-  
man and keeper, take me into  
thy protection. Graunt that my  
body sleeping, my minde may watch  
in thee, and be made merrie by some  
sight of that celestiall and heauenly  
life, wherein thou art the king and  
prince,

164 Christian Prayers

prince, together with the father and  
the holie Ghost, where the Angels &  
holie soules be most happie citizens.

Oh purifie my soule, keepe cleane  
my bodie, that in both I may  
please thee, sleeping and  
waking for ever.

Amen.

A GE.

and Meditations. 165

A GENERALL CON-  
fession of finnes, with other prayers for  
the Morning and Euening, to be  
vsed in families and pub-  
like assemblies.



Most mercifull and  
louing father, whose  
loue is infinit, whose  
mercie endureth for  
euer, we sinfull cre-  
atures, trusting in  
thine vnspeakable goodnesse and loue  
toward vs, do appeare this morning  
before thy diuine maiestie, most hum-  
bly confessing our manifolde finnes  
and innumerable transgressions of  
thy commaundements and fatherly  
will. Against thee onely, against thee  
(O Lord) haue we sinned, we ac-  
knowledge our offences: we accuse  
our selues vnto thee (O mercifull  
Lord) and will not hide our vnright-  
eous-

## 166 Christian Prayers

reousnesse. We find in our selues nothing but ignorance of thy will, disobedience, mistrust, doubtfulness in thy goodnesse, and incredulitie, hatred and contempt of al spirituall things, selfeloue, confidence in our selues, & feruent lusting after carnall things of this woorld : and this tree of our corrupt nature, bringeth forth continually in vs none other fruites but rotten and vnsauorie woorkes of the flesh, in thoughtes, woordes and doings vnto condemnation.

Wherefore we humbly beseech thy fatherly goodnesse, euen for thy sonne Iesus Christes sake, (whome thou hast set forth for a purchaser of mercy to vs through faith in his bloud) make our heartes cleane : take away our stonie heartes, and giue vnto vs a true and liuely faith, working in vs vnfained repentance and amendment of our sinnefull life . Haue mercy



## and Meditations. 167

mercy vpon vs, and forgive vs our  
 sinnes for thy Sonnes sake: certifie  
 our consciences of remission of the  
 same, by thy holy spirite: by whose  
 operation so mortifie in vs our olde  
 man, the whole body of sinne, that we  
 continually dying, vnto sinne, may  
 walke in newnesse of life, to the glo-  
 rie of thy holie name, through Iesus  
 Christ our Sautour. Amen.

### An other confession of sinnes.

**O** Eternal God and most merciful  
 father, we confesse, and acknow-  
 ledge here befoze thy diuine ma-  
 iestie, that we are miserable sinners,  
 conceiued and bozne in sinne and in-  
 iquitie, so that in vs there is no  
 goodnesse: for the flesh euermore re-  
 belleth against the spirite, whereby  
 we continually transgresse thy holie  
 precepts and commaundements, and

Rom. 3.  
 Psal. 14.

Psal. 51. 3  
 Rom. 7.

## 168 Christian Prayers

so purchase to ourselues through thy  
iust iudgement, death, and damnati-  
on. Notwithstanding, (O heauenly  
father) for as much as we are displea-  
sed with our selues for the sinnes we  
haue committed against thee, and doe  
vnfeinedly repent vs of the same, we  
most humbly beseech thee for Iesus  
Christes sake, to shew thy mercy vpon  
vs, to forgive vs al our sinnes, and  
to increase thy holy spirit in vs, that  
we acknowledging from the bot-  
tome of our harts our owne vnright-  
eousnesse, may from hencefoorth,  
not onely mortifie our unfall lustes  
and affections, but also bring forth  
such frutes as may be agreeable to  
thy most blessed wil, through Iesus  
Christ our onely Saviour: Whome  
thou hast already given an oblation  
and an offering for our sinnes, and for  
whose sake we are certainly persua-  
ded that thou wilt denye vs nothing  
that

Gal. 5.  
Rom. 2.  
Iere. 3.  
Isai. 20.

Col. 3.  
Rom. 6.  
Ephe. 4. 5.  
1. Pet. 2.

## and Meditations. 169

that we shall aske in his name, according to thy will. For thy spirite both assure our consciences, that thou art our mercifull father, and so lo- nest vs thy children through him, that nothing is able to remoue thy heauenly grace and fauour from vs. To thee therfore with the sonne and the holy Ghost, be all honour and glorie, world without end. So be it.

### A prayer to be said in the Morning.

**O** Eternall GOD and heauenly father, seeing that by thy great mercy we haue quietly passed this night, graunt we beseech thee, & we may bestowe this day wholly in thy seruice, so that all our thoughts, wordes, and deedes, may redound to the glory of thy name. and good example of our brethren. And as it hath pleased thee to make the sunne  
L 5
to

## 170 Christian Prayers

to shine vpon the earth, to giue vs bo  
dilie light : euen so vouchsafe to il-  
luminate our vnderstanding with  
the brightnesse of thy spirit, to direct  
vs in the way of righteousnesse, so  
that what thing so euer we shall ap-  
pliche our selues vnto, our speciall care  
and purpose may be to walke in thy  
feare, and to serue and honour thee,  
looking for all our wealth & prosperi-  
tie, to come from thy only blessing,  
and that we may take nothing in  
hand, which shall not be agreeable to  
thy most blessed will.

Furthermore, that we may in such  
sozt trauell for our bodyes, and for  
this present life, that we may haue  
alwayes a further regard, that is, to  
the heauenly life, which thou hast  
promised to thy children : and in the  
meane season, that it may please thee  
to preserve and defend vs both in  
bodie and soule , to strengthen vs  
against

and Meditations. 171

against al the temptations of the diuell, and to deliuer vs from all perils and daungers that may happen vnto vs, if we be not defended by thy godly power.

And for as much as to begin well and not to continue, is nothing: we beseech thee to receiue vs not onely this day, into thy holy protection, but also for the time of our whole life, continuing and increasing in vs daily, thy grace and good giftes thereof, vntill thou shalt bring vs to that happie state, where we shal fully and for euer be ioyned vnto thy Sonne Iesus Christ our Saviour, which is the true light of our souls, shining day and night perpetually.

And to the end that we may obtaine such grace at thy hand, vouchsafe (most mercifull father) to forgive and forget all our sinnes, which we haue heretofore committed against



## 272 Christian Prayers

gainst thee, and for thine infinit mercies sake to pardon the same, as thou hast promised to those that aske of thee with vnfeined heart, for whom, as for our selues, we make our humble petitions vnto thee, in the name of thy sonne our Lord and Saviour Iesus Christ, in such sort, as he hath taught vs, saying: Our father, &c.

### An other prayer to be said in the Morning.

**O** Almighty and most gracious God, we hartily thanke thee for the sweete sleepe and comfortable rest, which thou hast giue vs this night past: and for as much as thou hast commaunded by thy holy sword, that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: we most humbly beseech thee, that thine eyes may attend vpon

## and Meditations. 173

on vs, daily defend vs, cherish, comfort, gouerne vs, and al our counsels, studies, and labors, in such wise, that we may spend and bestowe this day according to thy most holy will, setting thee alwaies befoze our eyes, lying in thy feare, working that may be found acceptable befoze thy diuine Maiestie, through Iesus Christ our Lord. So be it.

### An other prayer for the Morning.

**W**e humble and heartily giue thanks vnto thee (O heauenly father) through thy dearest beloued sonne Iesus Christ, that to thy innumerable benefites, hitherto powzed vpon our soules and vpon our bodies, thou hast kept vs this night past from many euils, both spirituall and corporall, and nowe of thy mercy doest offer & giue vs time  
to

## 274 Christian Prayers

to repent and to amend our liues, so that we might liue hencefoorth, not as we will, but as thou wilt: and as our bodyes doe drawe continually nearer and nearer their end (the graue I meane :) so our soules might approach to their end, that is, heauen and not hell: for in one state we stand not still, but either we are nearer & nearer the happie state of life, or else the unhappie condition of death eternal.

Wherefoze we beseech thee to be mercifull vnto vs, good father, and as of thy goodnesse thou giuest vs time to repent and liue godlic, so of the same thy goodnesse in Christe, we humbly beseech thee to giue vs thy gracious gift of true, holie, perfect, & perpetuall repentaunce, that we may moze and moze lament our former sinfull life, trusting vnfeignedly in thy rich mercy, thzough the merites of Iesus Christe, for the pardon of  
all

and Meditations. 175

all our sinnes, and that we may be-  
fainedly purpose, and effectually la-  
bour to amende our liues this day, &  
so long as we haue to liue, in all our  
doings and woordes, and euen in our  
berie thoughtes, to the praise of thy  
holie name, and good example of our  
brethren.

And for as much as thou knowest  
our weaknesse, our ignoraunce, and  
great vntowardnesse to carrie any  
great crosse or affliction: we beseech  
thee our sweete father, so to temper  
and order al things towards vs this  
day and for euer, that we be neuer  
further proued & tempted, then thou  
wilt make vs able to beare, and so to  
helpe vs in the same, as may be most  
to thy glorie and our saluation, thro-  
ugh Iesus Chyiste our Lorde. A-  
men.

An Euening prayer.



# 176 Christian Prayers

**O** Lozde God, father euerlasting,  
and full of pitie, we acknow-  
ledge and confesse, that we be  
not woꝛthie to lift bp our eyes to  
heauen, much lesse to present our sel-  
ues befoze thy diuine Maiestie, with  
confidence that thou wilt heare our  
prayers and graunt our requestes, if  
we consider our owne woꝛtched de-  
seruings. For our consciences do ac-  
cuse vs, & our sinnes witnes against  
vs, & we knowe that thou art an vp-  
right Judge, which doest not iustifie  
the sinners and wicked men, but pu-  
nishest the faulces of such as trans-  
gresse thy commaundementes. Yet  
most mercifull father, since it hath  
pleased thee, to commaund vs to call  
vpon thee in all our troubles and  
aduersities, promising euen then to  
helpe vs, when we feele our selues,  
as it were swallowed bp of death &  
desperation, we betterly renounce all  
worlde

Mod. 2.

Psal. 50.

Psal. 18.



# and Meditations. 177

worldly confidence and trust, & flee to thy soueraign goodnesse, as our only stay and refuge, beseeching thee not to call to remembrance our manifold Psal. 79. sinnes and wickednesse, whereby we continually prouoke thy wrath and indignation against vs: neither our negligence, nor our unkindnesse, which haue neither worthilie esteemed, nor in our liues sufficiently expressed the sweete comfort of thy holy Gospel reuealed vnto vs: but rather to accept the obedience & death of thy sonne Iesus Christ our Lord, Heb. 9. 10 who by offering vp his bodie in sacrifice once for all, hath made a sufficient recompence for all our sinnes.

Haue mercy therefore vpon vs (O Lord) and forgive vs our offences. Teach vs by thy holy spirit, that Psal. 19. we may rightly way them, and earnestly repent vs for the same: and so much the rather (O Lord our God)

¶

be

## 178 Christian Prayers

**Pfal. 58.** because that the reprobate, and such  
**Pfal. 5.** as thou hast forsaken, can not praise  
 thee, nor call upon thy name: but the  
 repenting heart, the sorrowful mind,  
 the conscience oppressed, hungering  
 and thirsting for thy grace, shall ever  
 more set forth thy praise and glorie.

**Pfal. 32.** And albeit we be but worms &  
 dust, yet thou art our creatour, and

**2. Cor. 6.** we be the worke of thy handes: yea  
 thou art our father, and we thy chil-  
 dren: thou art our shepheard, and we  
 thy flock: thou art our redeemer, and  
 we thy people whome thou hast  
**Iere. 10.** dearly bought: thou art our God,  
 and we are thine inheritance.

**Pfal. 6.** Correct vs not therefore in thine  
 anger (O Lord our God) neither ac-  
 cording to our desertes doe thou pu-  
 nish vs, but mercifully chastice vs  
 with a fatherly affection, that all the  
 worlde may knowe, that at what

**Ezech. 18** time so euer a sinner doeth repent  
 him

# and Meditations. 179

him of his sinne from the bottome of his heart, thou wilt put away all his wickednes out of thy remembrance, as thou hast promised by thy holie Prophet .

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeyned him the day to trauell, graunt (O deare father) that we may so take our bodily rest, that our soules may continually watche for the time that our Lord Iesus Christe shall appeare for our full deliuerance out of this mortal life, and in the meane season that we be not overcome by any fantasies, dreames, or other temptations, but may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee, in such sort that our verie sleepe also may be to the glorie of thy holy name .

Furthermore, that our sleepe bee

¶ 2

not

Luke 12.

Matth. 6.

Luke 22.

180 Christian Prayers

not excessive or ouer much, after the insatiable desire of the flesh, but onely sufficient to content our weake nature, that we may the better be disposed to liue in all godly conuersation to the glorie of thy holie name, and profite of our brethren, thzough Iesus Chziste our Lorde: in whose name we make our humble petitions vnto thee, as he hath taught vs.

Our father which &c.

Almightie and euerliuing God, vouchsafe we beseech thee to graunt vs perfect continuance in thy liuely faith, augmenting and increasing the same in vs daily, vntill we growe to the full measure of our perfection in Chziste: whereof we make our confession, saying: I belecue in God the father, &c.

The Lorde blesse vs and saue vs, the Lorde make his face to shine vpon vs, and be mercifull vnto vs: the Lorde  
turne

## and Meditations. 181

turne his fauourable countenance to-  
wardes vs, and graunt vs his peace.

The grace of our Lord Iesus Christ,  
the loue of God, and the communion  
of the holie Ghost be with vs, and re-  
maine with vs for euer. So be it. 2.  
Cor. 13.

### An other Euening prayer.

**M**ost mercifull God and tender  
Father, which besides thine in-  
estimable mercies declared and  
giuen vnto vs in the making of the  
world for our sakes, in redeeming of  
vs by the death of thy deare Sonne  
Iesus Christe, in the calling of vs to  
the knowledge of thy blessed worde,  
in keeping of vs hitherto in thy ho-  
lie Church, and in thy most grati-  
ous gouerning of vs, and all things  
hitherto for our singular wealth and  
commoditie, hast also most fatherly  
cared



## 182 Christian Prayers

cared for vs , and kept vs this  
 day from all dangers both of soule  
 and body , giuing vs health , food ,  
 apparell , and all other thinges ne-  
 cessary for the comfort and succour  
 of this poore and miserable life ,  
 which many other do want: for these  
 and all other thy good gifts and gra-  
 tious benefites , which thou of thine  
 owne goodnesse only and father-  
 ly prouidence hast hitherto powred  
 vpon vs , and doest presently powre  
 vpon vs and many other , wee most  
 humbly thanke thee and praise thy  
 holy name . beseeching thee , that as  
 all things are now hidden by meanes  
 of the darkenes which thou hast sent  
 ouer the earth , so thou wouldest  
 vouchsafe to hide and burie all our  
 sinnes , which this day or at any time  
 heretofore wee haue committed a-  
 gainst thy holy commaundementes :  
 and as nowe wee purpose to lay our  
 bodies

and Meditations. . 183

bodies to rest , so graunt the garde  
of thy good Angels to keepe the same  
this night & for euermore : and when  
soeuer our last sleepe of death shall  
come, graunt that it may be in thee  
good father , so that our bodies may  
rest both temporally and eternally,  
to thy glorie and our ioye, through  
Jesus Christ our Lorde . So be it .

An other Euening  
praier.

**O** Eternall God and most merci-  
full father, who this day, and al  
the time of our life hast grati-  
ously defended, nourished, and pre-  
serued our soules and bodies, and  
made such fatherly prouision for vs  
poore sinners , & of thy louing kind-  
nesse we haue rich portions, not only  
in the creatures of heauen and earth,  
but also in that plentiful redemption  
which thy most deare sonne Jesus  
Christ

## 184 Christian Prayers

Christ hath purchased for vs: graunt vnto vs (O merciful father) the assistance of thy grace and holie spirite, that as our bodics shall nowe take their naturall rest, euen so our soules and mindes, at the beholding of thy goodnesse towards vs, may quiet themselves in thee, and conceiue such inward pleasure & heauenly sweetness in thy loue, that whatsoeuer we shall from henceforth, either thinke, speake, or doe, it may be all to the honour of thy holie name, through Iesus Christ thy deare sonne our Lord and onely Sauour. Amen.

Thy mightie hand and outstretched arme (O Lord) be stil our defence: thy mercie and louing kindnesse in Iesus Christ thy deare sonne, be our saluation: thy trueth and holie word our instruction: thy grace and holie spirite, our comfort and consolation vnto the end, and in the end.

A pray.

and Meditations. 185

A praier for the remission  
of finnes.

**O** Almighty and euerliuing Lord  
God, the deare Father of our  
Saviour Iesus Chziste, which  
hast made heauen and earth, the sea, &  
all that therein is, which art the only  
ruler and gouernour, conseruer and  
keeper of all thinges, together with  
thy dearely beloued Sonne Chziste  
Iesus our Lorde, and with the holie  
ghost the comforter: O holy, righte-  
ous, & wise: O strong, terrible, migh-  
tie, and feareful Lord God, gouernoz  
of the whole world, iudge of al men:  
O crouable, patient, and most grati-  
ous father, whose eyes are vpon the  
wayes of all men, and are so cleane,  
that they cannot abide impietie: thou  
searchest the heartes, and triest the  
berie thoughtes and reynes of all  
men, thou hatest sinne, and abhorrest  
iniquitie.

¶

For

## 186 Christian Prayers

For sinnes sake thou hast grieuouſly  
 punished mankind, thy most deare  
 creature, as thou hast declared by the  
 penaltie of death layde vppon all  
 the children of Adam: by the casting  
 of Adam & his offsprings out of Para-  
 dise, by the cursing of the earth: by  
 the drowning of the world: by the  
 burning of Sodom & Gomor: by hard-  
 ning the heart of Pharao, so that no  
 miracle coulde conuert him: by the  
 drowning of him and his people in  
 the redde sea: by the ouerthrowing of  
 the Israelites in the wilderness, so  
 that of sixe hundred thousand there  
 were but two that entred into the  
 lande of promise: by reiecting King  
 Saul: by the punishmentes vppon  
 thy seruant Dauid, notwithstanding  
 his heartie repentaunce: by grie-  
 uously afflicting Solomon in him-  
 selfe and his posteritie: by the cap-  
 titiue of the tenne tribes: and by the  
 thral-



thraldome of the Jewes, wherein  
vntil this present day they continue,  
a notable spectacle of thy wꝛath to  
the woꝛld, against, and foꝛ sinne.

But of all spectacles of thy anger  
against sinne the greatest and moſte  
notable is the death and bloudy pas=  
ſion of thy dearely beloued sonne  
Jesu Chꝛiſt. Great was thine anger  
against ſinn, when in heauen & earth  
nothing could be found which might  
appease thy wꝛath, ſaue the blond=  
shedding of thine only & moſt dear=  
ly beloued sonne, in whom, was and  
is all thy delight. Great was the ſoze  
of sinne that needed ſuch a ſalue:  
mightie was the maladic, that nee=  
ded ſuch a medicine. If in Chꝛiſt, in  
whom was no sinne, thy wꝛath was  
ſo ſharpe of our ſins, that he was con=  
ſtrained to cry: My God, my god, why  
haſt thou forſakē mee? Howe great &  
impoꝛtable then is thine anger a=  
gainſt

## 188 Christian Prayers

gainst vs, which are nothing but sinfull : They that are thy children, through the contemplation of thine anger against sinne, set forth most evidently in the death of Christe, doe tremble and are afraide, lamenting them selues vpon him, and heartily crying for mercie : whereas the wicked are altogether carelesse and contemptuous, nothing lamenting their iniquities, or crying to thee heartily for mercie and pardon . Amongest whom we are rather to be placed, then amongst thy children. for that we are so shamelesse for our sinnes, and carelesse for thy wrath, heaping daily sinne vpon sinne, so that the measure hath overflowed and ascended vp to heauen, and brought thy heauie plagues vpon vs, which are but earnest for greater to ensue : therefore to vs pertaineth shame, and nothing else is due but confusion.

what

What shall we doe? What shall we say? Who can giue vs penitent heartes? Who can open our lips, that our mouthes might make acceptable confession vnto thee? Alas, of our selues we cannot thinke any good, much lesse wish it, and least of all do it. As for Angels, or any other creatures, they haue nothing but that which they haue receiued, and thei are made to minister vnto vs: So that where it passeth the power of the master, the minister must needes want. Alas then, what shall we doe? Thou art holie, and we vnholie: thou art good, and we nothing but euill: thou art pure, and we altogether impure: thou art light, and we most darke darknesse: howe then can there be any agreement betwixt vs? What now may we do? Dispaire? No, for thou art God, and therefore good: thou art mercifull, and therefore thou forgivest

## 190 Christian Prayers

nest sinnes: with thee is mercie and propiciation and therefore thou art worshipped .

When Adam had sinned, thou gauest him mercie befoze he desired it: and wilt thou denie vs mercie which nowe desire the same? Adam excused his fault and accused thee: but wee accuse our selues and excuse thee: and shall wee be sent emptie away? Noe found fauour when thy wrath abounded, and shall we seeking grace, be frustrate? Abrahā was pulled out of Idolatrie, when the world was drowned therein: and art thou his God onely? Israell in captiuitie in Egypt was gratically visited, & deliuered: & deare God, the same good Lord shal we alwaies be forgotten?

How often in the wildernes didst thou defer and spare thy plagues at the requests of Moses, when the people them selues made no petition to thee?

thee? and seeing wee not onely nowe  
make our petitions vnto thee thurgh  
thy goodnesse, but also haue a me-  
diatour for vs, farre aboue Moses,  
euen Iesus Christ, shall we (I say)  
deare Lorde departe ashamed? So  
sone as Dauid saide, I haue sinned,  
thou diddest forthwith answere him,  
that he should not dye: thou haddest  
taken away his sinnes: and gracious  
God, euen the selfe same God, shall  
not we which nowe with Dauid  
gladly confesse, that we haue sinned,  
shall we (I say) not heare by thy  
good spirit, that our sinnes be pardo-  
ned? O graunt that with Manasses  
we may finde fauour and mercy.

Remember that thou halt not spa-  
red thine owne onely deare Sonne  
Iesus Christ, but giuen him to dye  
for our sinnes, to rise for our righte-  
ousnesse, to ascend for our possession  
taking in heauen, and to appeare be-  
fore



## 192 Christian Prayers

foze thee for vs for euer, a high priest  
 after the order of Melchizedech, that  
 through him we might haue free ac-  
 cesse to come to thy throne, nowe ra-  
 ther of grace, then of iustice. Remēber  
 that thou by him hast biddē vs aske,  
 and promised that we should receiue,  
 saying: Aske and ye shall haue, seeke  
 and ye shall finde, knocke and it shall  
 be opened vnto you. O deare G O D  
 and most meeke and mercifull father,  
 we heartily beseech thee to be merci-  
 full vnto vs, for this thy Chzistes  
 sake, for his deaths sake, for thy pro-  
 mise, trueth, and mercies sake. Haue  
 mercie vpon vs, pardon and forgiue  
 vs al our sinnes, iniquities and tref-  
 passes, what so euer we haue com-  
 mitted against thee, in thought, word  
 or deede, euer or at any time hitherto  
 by any meanes. Deare father, haue  
 mercie vpon vs. Though we be  
 poore, yet our Chzist is riche: though  
 we

## and Meditations. 193

we be sinners , yet he is righteous :  
though we be fooles , yet he is wise :  
though we be impure , yet is he pure  
and holie : for his sake therefore be  
mercifull vnto vs.

Call to minde how thou hast pro=  
mised that thou wilt powze out of  
thy cleane waters, and wash vs from  
our filth, and cleanse vs from our e=  
uills. Forget not that thou hast pro=  
mised to take from vs our stonie  
heartes, and to giue vs soft heartes,  
new heartes, and to put into the mid=  
dest of vs right spirites. Remember  
thy couenant, namely, that thou wilt  
be our God, and we shall be thy peo=  
ple : that thou wilt put out of thy  
memorie for euer , all our vnrighte=  
ousnesse, and hast promised to write  
in our mindes and heartes thy lawe  
and testimonies.

Remember that thou dost straitly  
charge vs to haue none other Gods  
but

**R**

# 194 Christian Prayers

but thee, saying, that thou art the Lord our God. O then declare the same to vs all. We heartily nowe beseech thee. Forgiue vs our sinnes, forget our iniquities, cleanse vs from our filthinesse, wash vs from our wickednesse, powre out thy holie spirite vpon vs. Take from vs our hard heartes, our stonie heartes, our impenitent heartes, our distrusting and doubtfull heartes, our carnall, our secure, our idle heartes, our impure, malicious, arrogant, enuious, wrathfull, impatient, couetous, hypocrITICAL, and epicurICAL harts: and in place therof giue vs new harts, soft harts, faithfull hearts, mercifull hearts, louing, obedient, chaste, pure, holy, righteous, true, simple, lowly, and patient hearts, to feare thee, to loue thee, to trust in thee for euer.

Write thy lawe in our harts, graue it in our mindes, we heartily beseech thee.

## and Meditations. 195

thee. Giue vs the spirite of prayer :  
 make vs diligent and happie in the  
 workes of our vocation : take into  
 thy custodie and gouernaunce for e-  
 uer our soules and bodies, our liues,  
 and all that euer we haue . Tempt  
 vs neuer further, the thou wilt make  
 vs able to beare : and what so euer  
 thou knowest we haue neede of in  
 soule or bodie (deare God and grati-  
 ous father,) vouchsafe to giue vs the  
 same in thy good time : and alwayes,  
 as thy children guide vs , so that our  
 life may please thee, and our death  
 praise thee, through Iesu Christ our  
 Lord : for whose sake we heartily  
 pray thee , to graunt these thinges  
 thus asked, and al other thinges ne-  
 cessarie for soule and body, not onely  
 to vs, but to al others also, for whom  
 thou wouldest that we should pray,  
 specially for thy children that be in  
 thraldome, in exile, in prison, miserie,

# 196 Christian Prayers

heauinesse, pouertie, sicknesse, &c.

Be mercifull to the whole realme  
of England, and graunt vs all true  
repentance, and turne from vs the  
euils that we so wickedly haue de-  
serued. Pardon our enimies, persecu-  
tors and slaunderers, and if it be thy  
pleasure turne their hearts. Be mer-  
cifull vnto our parents, bzethzen, and  
sisters, friendes, kinsfolkes, and fa-  
miliars, neighbours, and such as by  
any meanes thou hast coupled and  
lincked to vs by loue or otherwise:  
and vnto vs poore sinners here ga-  
thered together in thy holie name,  
graunt thy blessing and holie spirite  
to sanctifie vs, and dwel in vs as thy  
deare childzen, to keepe vs this day  
and for euer from all euill, to thy e-  
ternall glozie, and our euerlasting  
comfort, & the profite of thy Church,  
which mercifully maintaine, cherish  
and comfort, strengthening them that  
stand,



stand, so that they neuer fall, lifting  
 vp them that be fallen, and keepe vs  
 from falling from thy truth, through  
 the merites of thy dearely beloued  
 sonne Iesu Christ our onely Sau-  
 our, which liueth and reigneth with  
 the and the holte Ghost, to whome  
 be all praise and honour, both nowe  
 and for euer. Amen. I. B.

A prayer for the true know-  
 ledge of the mysterie of our re-  
 demption in Christ.

**O** Almighty God, and father of  
 our Lord Iesus Christ, and by  
 him also our father, the father of  
 all mercy, & God of all consolation,  
 haue mercie vpon vs and heare our  
 prayers. We most humbly beseech  
 thee, for thy deare sonne Iesus Chri-  
 stes sake, for his merites and cruell  
 death which he suffered to deliuer vs  
 from eternall death, and the power of

# 198 Christian Prayers

darknesse: send into our heartes thy spirit of truth, to worke in vs a true, liuely, & stedfast faith, that the cleare light and brightnesse of thy Gospel, the glozie of Christ, may shine vnto vs, and lighten our mindes, that we may learne and vnderstand the wonderfull and vnspcakable riches of the misterie of our redemption in Christ and by Christ. O Father of glozie, giue vnto vs the spirite of wisdom, and bring vs into the true knowledge of this thy beloued Sonne Iesus Christe, and the knowledge of thy selfe. Open and lighten the eyes of our mindes and vnderstanding, that we may knowe what the hope is wherevnto thou hast called vs, and howe rich the glozie of thine inheritance is vpon thy Saints, and the exceeding greatnesse of thy power towards vs: that by true faith, by vnderstanding & knowledge of thine  
etcra

Ephe. 2.

and Meditations. 199

eternall wisedome (which is Iesus Christe) we may be in deepe as we are called, true Christians, and vnfeigned professors of thy holy name, to worship thee in spirite and trueth, and to set forth the gloze of thy grace giuen vnto vs in Christe Iesu our Lord. Amen.

O deare Father, write in our heartes loue of thy lawe, hate to all sinne, thankfulness of heart, and continuall heate of thy holie spirite, for thy sonne Iesus Christes sake: To whome with thee and thy holie spirite, be all honour, maiestie, gloze, thanks, rule, empire and dominion, for euermore. Amen.

A forme of thanksgiuing for  
our redemption, and prayer  
for the strength & increase of faith.

*Lord increase our faith. Luk. 17.*

**A 4**

**Etern**

200 Christian Prayers

Ephe. 4.

**E**ternall prayse and thanks be  
 giuen vnto thee, deare God and  
 father of our Lord Jesus Christ,  
 which hast blessed vs with all spiri-  
 tuall blessing in heauenly things by  
 Christ, in that thou hast chosen vs in  
 him before the foundation of the  
 world was laide, that we should be  
 without blame before thee through  
 him, by whome we haue redemption  
 through his blood, euen the forgive-  
 ness: of our sinnes: in whome, after  
 we heard the word of truth, the gos-  
 pell of our saluation wherein we be-  
 lieued, we are sealed with the holie  
 spirite of promise, which is the ear-  
 nest of our inheritance, which spirite  
 hath and doth beare witnesse vnto  
 our spirits, that we are thy childzen,  
 and therefore cryeth in our heartes:  
 Rom. 8. Abba Father. And thus (most grati-  
 ous father) when thou hast once gi-  
 uen the earnest pennie of our salua-  
 tion

# and Meditations. 201

tion into our heartes, thou doest not  
repent of thy gift and calling, neither  
wilt thou at any time breake thy co=  
uenant of grace and mercie in Chzist  
thy Sonnes merites, confirmed in  
vs by that seale and loue token. If or  
what though we be weake in our be=  
liefe, shall our vnbeliefe make thy Rom. 3.  
promise of no effect? No, thou wilt  
alway be found true, but all men are  
liars. And yet Lord, thou doest most  
gratiously beholde and accept, be it  
neuer so little a sparke of faith. We  
say therefore and cry vnto thee, with  
one that wept and saide: I beleuee Matth. 9.  
Lord, helpe my vnbeliefe. Yea, that  
little, be it neuer so litle, is thy meere  
gift also. The which as thou begun,  
so (most mercifull Lord) increase the  
same more and more, to the peace and  
comfort of our conscience, and the  
glozie of thy name, through Iesus  
Christ. Amen.



## 202 Christian Prayers

A thankesgiuing to God for  
his great benefites.

**H**ONOUR and praise be giuen to  
thee (O Lord God almightie)  
most deare father of heauen, for  
all thy mercies and louing kindnesse  
shewed vnto vs, in that it hath plea-  
sed thy gracious goodnesse, freely and  
of thine owne accorde, to elect and  
choose vs to saluation afore the be-  
ginning of the world: and euen like  
continuall thanks be giuen vnto  
thee, for creating vs after thine owne  
image, for redeeming vs with the  
precious bloud of thy deare Sonne,  
when we were vtterly lost, for sanc-  
tifying vs with thy holie spirite in  
the reuelation and knowledge of thy  
sacred word, for helping and succou-  
ring vs in al our neede and necessitie,  
for sauing vs from all dangers both  
of bodie and soule, for comforting vs  
so fatherly in al our troubles and af-  
flictions,

## and Meditations. 203

fictions, for sparing vs so long, and  
 giuing vs so large a time of repen=  
 tance. These benefites (O most mer=  
 cifull father) like as we do acknow=  
 ledge that we haue receiued of thy  
 onely goodnesse, euen so we beseech  
 thee for thy deare sonne Iesus Chri=  
 stes sake, to graunt vs alwayes thy  
 holie spirite, whereby we may conti=  
 nually growe in thankfulnessse to=  
 wardes thee, be led in all truely, and  
 comforted in all aduersitie.

Strengthen our faith, O Lorde :  
 kindle it more and more in feruent=  
 nesse and loue towardes thee and our  
 neighbours for thy sake . Suffer vs  
 not (most deare father) to receiue thy  
 sword any more in baine, but graunt  
 vs alwaies the assistance of thy grace  
 and holie spirite, that in heart, sword,  
 and deede , we may sanctifie and doe Halowed  
 worship to thy holy name : that we be thy  
 may helpe to amplifie and increase name.  
thy

# 104 Christian Prayers

Thy king  
dome  
come.

Thy will  
be done.

Giue vs  
this day,  
&c.

Forgiue  
vs &c.

Leade vs  
not into  
temptati-  
on.

But deli-  
uer vs frō  
euill.

thy kingdome, and that what so euer  
thou sendest, we may be heartily wel  
content with thy good will and plea-  
sure. Suffer vs not to lack the thing  
( O father ) without the which we  
can not serue thee : but blesse thou so  
all the workes of our hands, that we  
may haue sufficient , and not to be  
chargeable, but rather helpfull vnto  
other . Be mercifull, O Lorde, vnto  
our offences : and seeing our debt is  
great which thou hast forgiuen vs in  
Iesus Christ, make vs to loue thee  
and our neighbors so much the more.  
Be thou ( O father ) our captaine and  
defender in all temptations : holde  
thou vs by thy mercifull hande, that  
we thereby may be deliuered from  
all inconueniences, and end our liues  
in the sanctifying and honouring of  
thy name, through Iesus Christ our  
Lord. Amen.

# and Meditations. 105

A praier for true mortification.

**O** God my creator, preseruer and  
euerlasting Defender, where first  
in my creation I was made like  
vnto thine owne likenesse, the diuell  
(alas) hath since by Adams fal made  
me ougly, monstrous, and like euill  
faouered to him selfe. For what are  
nowe, Lord, mine earthly members, Col. 3.  
but (as thine Apostle writeth) adul-  
terie, whozedome, vncleannesse, vn-  
naturall lustes, euill concupiscence,  
couetousnesse (which is the worshipping  
of Idols) and such other, for the  
which thy wrath is wont to come  
vpon the children of vnbeliefe? Ne-  
uerthelesse, Lord, of thy great mercy  
and goodnesse, against this so great  
a mischiefe, a much greater remedie  
thy fatherly prouidence hath ordai-  
ned: for thou hast sent Iesus Christ  
thy deare & only natural Sonne into  
this worlde, the bale of miseries, to  
loose.

## 206 Christian Prayers

1. Iohn 3. loose the woorkes of the diuell, and to take away my sinnes.

1. Iohn 5. Therefore sathan hath nowe nothing to brag of, for through Christ, all that beleue in thee and so become thy children, do ouercome the world, the flesh, and the diuell. And this is the victorie which ouercommeth the all, euen our faith. That faith I meane, which is perswaded that who so euer beleueth in Christ, shall not  
Iohn 3. perish, but haue everlasting life.  
1. Iohn 5.

That faith which beleueth & testimonie to be true which thou God the father doest testifie of thy sonne, so making thee no liar: and this is & testimonie, that thou hast giuen vs eternall life. That faith which beleueth that thou father, who raisedst vp Christ from death, shalt also quicken our mortall bodies through thy holie spirite dwelling in vs. That faith which beleueth it to be true  
Rom. 8. which



and Meditations. 207

which thy Sonne Chyiste affirmed  
with a double oth, saying: verily, ve-  
rily I say vnto you, he that belecueth  
in me, the workes that I doe, the same  
shall he doe, and greater woorkes  
then these shall he doe, bicause I goe  
to my father. And finally, that faith  
which beleeneth that nowe Chyiste  
hath bene lift vp on the crosse, he shal  
draw al things vnto him. This faith  
(I say) is the victorie which over-  
commeth our enimies, the diuell, the  
world, and our flesh.

Iohn 14.

Iohn 12.

Thou therfore, deare father, which  
hast promised to giue what so euer  
I shal aske in thy deare sonne Iesus  
name, for thy great mercie and in-  
fallible truthes sake, doe nowe in me  
the thing that he came for: lose in me  
the workes of the diuel, & take away  
my sinnes, I beseech thee: make sted-  
fast my faith and confidence in thy  
promised mercies, and mercifull pro-  
mises:

Iohn 14.

1. Iohn 3.

## 108 Christian Prayers

miscs: so that I assuredly beleeuing in thee, may haue (as thou promistest) euerlasting life, & making thee (deare God) no liar, may beleue, feele, and knowe in my heart and conscience, that the same euerlasting life is thy meere and free gift vnto me, yea, already of thy great goodnesse, vndoubtedly giuen me, being nowe translated from death to life.

Rom. 8.

Of a thankfulness wherof, Lord, cause me nowe daily to mortifie my earthly members: yea, deare father, with thy spirit which raised vp Christ from death, dwelleth within me, doe thou (who raisedst Christ from death) quicken my mortall bodie through thy spirite so dwelling in me, I beseech thee: yea Lord Iesu, according to thy promise (because thou art now gone to thy father) make me worke this wonderfull great worke & thou spakest of, I meane, make me bring  
of

Iohn 14.

# and Meditations. 209

of my selfe but a lumpe of sinne, and  
a monster most ougly. (as the vices  
whereon the members of my earth= Col. 3.  
ly bodie are aboue declared to be cō=  
pact, doe proue) make me, I say, yet  
thzough thy grace, to hate, abhorre,  
flee, and subdue all adulterie, whoze=  
dome, vncleannesse, vnnaturall lu=  
stes, euill concupiscence, vnoz=inate  
desires, wantonnesse, tendernesse, de=  
licatenesse, idlenesse, dzonkennesse,  
gluttonie, slothfulnesse, distrust, des=  
paire, ignozance, sweakenesse, wilful=  
nesse, idolatrie, superstition, hypocri=  
sie, heresie, erroz, sects, variance, strife,  
wozath, enuie, slaunders, lping, swea=  
ring, cursing, bainglozie, pride, coue=  
tousnesse, theft, deceit, flatterie, and  
what so euer else. O Horde, fighteth  
oz rebelleth against thy holy spirite:  
and then (O Father) I will boast  
& make baunt against myne enimie  
the diuell, that I haue done greater  
D woakes

## 210 Christian Prayers

John 14. **W**orkes then thy deare sonne Iesus did, at what time hee spake these wordes among the Iewes, because albeit he vanquished Sathan, yet in as much as hee himselfe was vtterly without sinne, the victorie seemed the more easie. But I to vanquish Sathan, being my selfe altogether sinfull, yea, contrarie to my most sinfull nature to subdue sinne, the diuel, and mine owne fleshe, it seemeth a more victorie and a greater worke then the other. For the which neuerthelss, I will with all submission acknowledge vnto thy diuine maiestie, that the whole victorie, Lord, in deede, is thine, and thy holy spirite the beginner and finisher both of the will and the worke.

**N**ow therfore (Lord Iesu) strengthen mee with thy grace and might, that thou maist by mee a most sinfull creature, drawe all these my earthly  
mem

## and Meditations. 211

members and horrible vices before rehearsed, vnder my feete, that I may not onely fight against them, but also subdue them, so that they may all turne to the best for mee, as meeete matter whereon I may exercise my faith, powze forth my hearty prayer, and giue thee most heartie thanks for victorie: wherby I may learne and haue experience that thou hast in mee drawne all thinges vnto thee, insomuch as thou thus (Lord) of thy diuine power drawest both the diuel and the sinne that dwelleth in me, to set forth thine honour and glorie, which thing for thy mercies sake bring to passe, O God my creator, preseruer & everlasting defender.

Rom. 8.  
Iohn 12.

A meditation for the exercise  
of true mortification.

**H**E that will be ready in weightie matters to denie his owne  
Will,



## 212 Christian Prayers

will, and to be obedient to the will of God, the same had neede to accustom him selfe to denye his desires in matters of lesse weight, and to exercise mortification of his owne will in trifles. For if that our affections by this daily custome be not (as it were) halfe slaine, surely, surely, when the plunge shall come, we shall finde the more to do. If we can not watch with Christ one houre, (as he saith to Peter) we vndoubtedly can much lesse goe to death with him. Wherefore, that in great tentations we may be ready to say with Christ: Not my will, but thy will be done: (for as much as this commonly commeth not to passe, but where the rootes of our lustes, by thy grace deare father, are almost rotten and rooted out by a daily deniall of that they desire) I humbly beseech thee for Christs sake to helpe me herein.

First

first pardon me my cherishing,  
and ( as it were ) watering of mine  
affections, obeying them in their de-  
uises and superfluous desires: where  
through, in that they haue taken  
deepe roote, and are too liuely in me.  
I secondly doe beseech thee to pull  
them vpp by the rootes out of my  
heart, and so henceforth to order me,  
that I may continually accustome  
my selfe to weaken the principall  
roote, that the by rootes and branches  
may loose all their power. Graunt  
me ( I beseech thee ) that thy grace  
may daily mortifie my concupiscence  
of pleasure in thinges, that is, of  
wealth, riches, glorie, libertie, fauour  
of men, meats, drinckes, apparel, ease,  
yea, and life it selfe, that the horrour  
and impatiencie of more grievous  
things may be weakned, and I made  
more patient in aduersitie.

Wherevnto I further desire and  
pray

## 214 Christian Prayers

pray thy goodnes, deare father, that thou wilt adde this : namely that I may for euer become obedient and readie to doe thy good will in all things hartily and willingly to serue thee, and do whatsoeuer may please thee. For doubtles althoſh wee accuſtome our ſelues in the pleaſaunt thinges of this life, to a mortification and deniall of our ſelues, yet we ſhall finde inough to doe, when more better & weighty croſſes come. For if thy ſonne our ſauour (euer wonte to obey thy good will) prayed ſo hartily and often : Not my will, but thy will be done, (whereby he declarcth himſelfe to be verie man) how can it be, but we, whoſe nature is corrupt, not onely in natiuitie, but in the reſt of our whole life alſo, ſhall find both our handes full in great and greuous temptations, wholly to reſigne our ſelues vnto thee.

Grunt

Graunt therefore deare father, for thy Chyistes sake, to mee a most miserable wretch, thy grace and spirite to be effectuall in mee, that daily I may accustome my selfe, to deny my wil in moze easie and pleasant thinges of this life, that when neede shall be, I may com vnto thee with a resigned wil, alwaies stedfastly expecting thy mercie, and in the meane season, continually obeying thee with readinesse and willingnes, doing what so euer may most please thee, through Christ our Lord, who liueth with thee, &c.

A meditation of the comming of Christ to iudgement, and of the reward both of the faithfull and vnfaithfull.

**O** Lord Iesus Christ the son of the euerliving God, by whom all thinges were made, are ruled

## 216 Christian Prayers

and gouerned : as of thy loue for our redemption thou didst not disdain to be our mediatur, & to take vpon thee our nature in the wombe of a virgin purely and without sinne, by the operation of thy holie spirite, that both thou mightest in thine owne person wonderfully beautifie and exalt our nature, and worke the same in vs also, first abolishing the guiltiness of sinne by remission, then sinne it selfe by death, and last of all, death by raising vp again these our bodies, that they may be like to thine owne glorious and immortall body, according to the power wherewith thou art able to subiect all thinges vnto thee: as (I say) of thy loue for our redemption thou becamest man, and that most poore and afflicted vpon earth, by the space of threes and thirtie yeares at the least, in most humilitie, and paidst the price of our ransome  
by



by thy most bitter death and passion:  
 (for the which I most heartily giue  
 thanks to thee ) so of the same thy  
 loue towards vs , in thy good time  
 thou wilt come againe in the clouds  
 of heauen, with power and great glo-  
 ric, with flaming fire, with thousands  
 of Saintes, & Angels of thy power,  
 with a mightie cry, shout of an Ar-  
 changel, and blast of a trumpe, sou- Matth. 24  
 denly as a lightening which shineth  
 from the East, &c. When men thinke  
 least, euen as a theefe in the night,  
 when men be asleepe, thou wilt so  
 come, I say, thus soudently in the  
 twinckling of an eye, all men that e- Matth. 24  
 uer haue bene, be, or shall be, with  
 women and childzen, appearing be-  
 fore thy tribunall seate, to render an  
 account of all thinges, which they  
 haue thought, spoken, and done a-  
 gainst thy lawe, openly and before all  
 Angels, Saintes, and diuels, and so  
 to

## 218 Christian Prayers

to receiue the iust reward of thy vengeance if they haue not repented and obeyed the Gospel, and so departe from thee, to the diuell and his Angels, and all the wicked which euer haue beene, be, or shal be into hel fire, which is vnquenchable and of pains intollerable, caseles, endles, hopeles, euen from the face of thy glorious & mightie power.

But if they haue repented and beleeued thy Gospel: if they be found watchinge with their lamps, and oyle in their handes, if they be found ready appareled with the wedding garment of innocencie: if they haue not hardned their hartes, and hoarded vp their treasure of thy vengeance in the day of wrath to bee reuealed: but haue vsed the time of grace, the acceptable time, the time of saluation, that is, the time of this life, in the which thou stretchest out thy hand,  
and

and spreadest thine armes, calling & crying vnto vs to come vnto thee, which art meeke in heart and lowly, for thou wilt ease all that labor and are heauie laden: if they haue visited the sicke and prisoners, comforted the comfortlesse, fed the hungrie, clothed the naked, lodged the harborlesse: if they haue not loaden their hearts with gluttony and surfetting and carelesnesse of this life: if they haue not digged and hid their talent in the ground, doing no good therewith, but haue beene faithfull to occupie thy gifts, to thy glorie, & haue washed their garments in thy bloud by hearty repentance: then shall thy Angels gather them together, not as the wicked which shall be collected as fagots & cast into the fire, but as the good wheate that is gathered into thy barn: then shall they be caught vp to meete thee in the cloudes: then  
 shall

## 220 Christian Prayers

shall their corruptible bodie put on  
incorruption : then shall they be en=  
dued with immortallitie, and glorie :  
then shall they be with thee, and goe  
whither thou goest : then shall they  
heare: Come blessed of my father, pos=  
sesse the kingdome prepared for you  
from y beginning &c. then shall they  
be set on seats of maiestie, iudging &  
whole world : then shall they reigne  
with thee for ever: then shall God be  
al in al with them and to them : then  
shall they enter and inherite heauen=  
ly Ierusalem, and the glorious rest=  
full lande of Canaan, where it is al=  
ways day and neuer night, where is  
no manner of weeping, teares, infir=  
mitie, hunger, colde, sicknesse, cruie,  
malice, nor sinne : but alwayes ioy  
without sorow, mirth without mea=  
sure, pleasure without paine, hea=  
uenly harmonie, most pleasant melo=  
die, saying and singing : Holie, holie,  
holie,

## and Meditations. 221

holie, Lord God of hostes, &c.

Finally the eye hath not seene, the  
eare hath not heard, neither hath it  
entred into the heart of man, that  
they shall then inherite and moſte  
surely enioy, although here they be  
tormented, prised, ſollicited of Sa-  
tan, tempted of the flesh, and intang-  
led with the world, wherethrough  
they are enforced to cry : Thy king- Apoc. 22  
dome come: Come Lord Iesu, &c.

Howe amiable are thy tabernacles?  
Like as the Hart desireth the water Psal. 42.  
brookes, &c. Nowe let thy seruant de-  
part in peace. I desire to be dissolued  
and to be with Christ. We mourne in Rom. 8.  
our selues, wayting for the deliue-  
rance of our bodyes, &c. Oh grati-  
ous Lorde, when shall I finde such  
mercie with thee, that I may repent,  
beleue, hope & looke for these things,  
with the full fruition of those hea-  
uenly ioyes which thou hast prepa-  
red



## 222 Christian Prayers

red for all them that feare thee, and  
so rest with thee for euermore. **A. B.**

A meditation of the life eu-  
lasting, the place where it is, and the  
incomparable ioyes thereof.

**T**hat there is an euertlasting life  
none will denie, but such as wil  
denie God. For if he be true and  
iust, (which he must needes be, or els  
he is not God) then can there not be  
but an eternall life. That he hath  
both spoken it, and promised it, in  
Mat. 25. I. Cor. 15. Heb. 4. 11. 13. I.  
Act. 1. it plainly appeareth & else-  
where in very many places. So that  
to deny an euertlasting life, is to de-  
nie God, to deny Christ and all that  
euer he did: also to deny all pietie  
and religion, to condemne of foolish-  
nesse all good men, Martyres. Con-  
fessors, Euangelistes, Prophets, Pa-  
tris

triarches. Finally the denial of eternall life is nothing else but a deniall of the immortalitie of the soule, and so a plaine making of man nothing better then beastes. If it be so, let vs then eate and drinke, for to morrowe we shall die. Lord preserve vs from this Saduceall and Epicuriall impietie, and graunt vs for thy mercies sake deare God, that we may be assuredly persuaded, that there is in deede an eternall life and blisse with thee, for them that put their trust in thee: amongst whome accompt mee for thy mercies sake.

1. Cor. 15

Againe this eternal life, and the place apointed for them that bee thy seruantes, all men do graunt to bee with thee. Albeit they do not thinke, that because thou art euerie where, therfore eternal life is euerie where. For they by thy worde do knowe, that in as much as no man canne see thee

Where  
this eter-  
nal life is

## 224 Christian Prayers

**John 4.** thee and liue, this eternall life and thy blessed presence is most pleasant and had in fruition, after in an other world, wherebunto by corporall death they doe depart, and are translated to a place aboue them, where thou dwel-  
**R. Tim. 6.** lest in a light wherebunto no man can approach. Abrahams bosom (they read) was aboue, as the place for the swi-  
 ked was alowe and beneath. Helias was caught by into heauen, and thy  
 deare Sonne our Sauour prayed,  
**John 17.** y where he is, those also might be which thou haddest giuen him, and might see his glozie. Nowe he (deare father) we learne by thy spirite, was ascended & taken by in his very body  
**Acts. 7.** into heauen, whither Stephan looked by & saw thy Christ standing on thy right hande, to whome he prayed, O Lord Iesu receiue my spirite. Graunt, I beseech thee, gracious God and fa-  
 ther, that I may haue a cleane heart,  
 more

•and Meditations. 225

more and more to see thee, and so in  
spirite to see and looke often vpon  
this place : whither bring me at the  
length in bodie also I humbly pray  
thee.

Nowe what a thing this euerla-  
sting life is, no man is able to con-  
ceiue, much lesse able to vtter : For  
the peace of God which is eternal life, 1. Cora.  
passeth al vnderstanding, The eye hath  
not scene, the eare hath not heard, nei-  
ther can mans heart conceiue those  
thinges which thou (deare God) hast  
prepared for them y<sup>e</sup> loue thee. What  
so euer therefore can be spoken or  
imagined of thy kingdome, of the  
clearenesse, ioy, and felicitie of the  
same, is nothing in comparison, as  
we may see by thy prophetes : which  
(bicause they could not otherwise)  
vnder corporall thinges, haue shad-  
dowed the same. So that the confi-  
dence of eternall life, what a thing it

What  
know-  
lege may

## 226 Christian Prayers

be had in  
this life  
of the life  
euerla-  
sting.

is, can in no wise be tolde. Howbeit, somewhat wee may be brought into some sight of it by earthly things, to thinke on this sort. If God haue giuen here so many things in a strange place, how many are & great good things & be at home? if in prison are so many mercies, how many are they in the Palace? If the wicked haue so many benefites, what is the store prepared for thy seruantes, Oh Lord? If thy children finde such comforts in the day of tears & mourning, what shall they find in the day of the marriage? If with beastes men being, haue & vse of innumerable blessings, Oh how many are the blessings which they shall enioye with thy Angels, and with thy selfe (O deare God) when they shall see thee, and haue the fruition of thee: in who is fulnes without lothing of all good and faire things, so that nothing can be



## and Meditations. 227

be more desired, & that for euermore.

This thy chidzen do not so see as they now beleue it: I say y euen in their bodics they shall see it for euer: as Iob saide. They beleue that they Iob. 19. shall see thee, and their owne eyes beholde thee, when these our corporall eyes, our bodics being raised, shall do their duties. Such a knowledge of thee they beleue to haue, as shall not be only intellectuall and by faith, as now it is, but euen a full sight and fruition. yea, a coniunction and fellowship with thee. Now they 1. Cor. 13 see but as in a glasse, euen in a darke speaking: but then they shall see thee face to face. For faith, though it be Heb. 11. the substance of things hoped for and a certaine darke sight of thee: yet it may not be compared to the reward 1 Ioh. 13. of faith, and glorious sight which we shall see in the life to come, when faith and hope shall cease.

¶ 2

¶ Nowe,

## 228 Christian Prayers

Nowe, thy children knowe that they be thy sonnes, though it yet appeare not what they shall be. we know (say thei) that when our Christ God and man shal appeare, then shal we be like vnto him, for we shall see him euen as he is. Oh great prerogative to see Christ as he is: which is not to be considered so much for his manhood, as for the godhead it selfe, as Paule doth also write, that when  
 1. Cor. 15 all things are subiect vnto the Sonne, then shal he be subiect vnto thee deare father also, y God may be al in al. And therfore Christ our Saviour prayed for vs, that we might knowe thee the onely true God: Not that our Christ thy Sonne is not with thee, the true, coequall, and substantiall God, but that we might knowe how that after the iudgement such a mysterie of his mediaturship shall not be in heauen, as is now in earth.  
 Then

Then thou blessed Trinitie, God the Father, God the Sonne, and God the holy Ghost shalt be al in al: thou shalt be the end of our desires: thou shalt be looked vpon without end: thou shalt be loued without loathing: thou shalt be praised without wearinesse. Although lothsomenesse be wont to followe fulnesse, yet our fulnesse in the contemplation of thy pleasures shal bring with it no kinde at all of lothsomenesse. Satiety of ioyes shalbe in the beholding of thee. Psal. 16.  
Pleasures are on thy right hande for euer. We shall bee satisfied when we arise after thine image, I meane Psal. 17.  
in the resurrection.

O deare father, shewe thy selfe vnto vs, and we aske no more. Oh graunt vs with thy saintes in everlasting life, to praise with perpetual prayes thy holy name. Happie then and happie againe were wee, if that

## 230 Christian Prayers

Apoc. 5.

Day were come, that we might singe  
with thy Angels, elders, and innu=  
merable thousands, a new song, and  
say : Thou Christ Iesu which wast  
slaine, art worthy to receiue power, &  
riches, and wisedome, and strength, &  
honor, and glorie, and blessing.

In this blessed life all kinde of  
maladies, griefes, sorrows, and euils  
be far away, and all full of all kinde  
of mirth, ioy and pleasure. Oh that  
we might see now a little with saint  
Iohn that holy citie newe Ierusalem,  
descending from heauen prepared of  
God as a bzide trimmed for her hus=  
band. Oh that we might now som=  
thing heare the great voyce speaking  
out of the thzone: Behold the Taber=  
nacle of God is with men, and he will  
dwel with them, and they shall be his  
people, and hee shall bee vnto them  
their GOD : he will wipe away all  
teares from their eyes, and death sha  
be

and Meditations. 231

be no more, nor weeping, nor crying, nor sorrowe, for the former thinges are gone. I. B.

An other meditation of the  
blessed state and felicitie  
of the life to come.

**T**his body is but a prison, where-  
in the soule is kept, and that ve-  
rily not beautifull nor bright,  
but most foule and darke, disquiet,  
fraile, & filled vp with much vermine  
& venomous vipers (I mean it con-  
cerning our affections) standing in  
an aire most vnwholsome, & prospect  
most lothsome, if a man consider the  
excrements of it by the eyes, nose,  
mouth, eares, handes feete, and al the  
other partes. So that no Bocardo, no  
Little ease, no Dungeon, no Bishops pri-  
son, no Gatehowle, no linke, no pit,  
may be compared in any poynt to be  
so euill a prison for the body, as the

*North Gate  
Oxford*



## 232 Christian Prayers

bodie is for and of the soule : where-  
 through the children of **GOD** haue  
 bene occasioned to cry & lament their  
 long being in it. Oh saith David,  
 Howe long shall I lye in this prison?  
 Oh wretch y I am (saith Dauid) who  
 shall deliuer me out of this bodie of  
 sinne? which is an heauie burden to  
 the soule, as the wiseman saith. And  
 the godly cry: now let thy seruant de-  
 part in peace. O y I were dissolued,  
 & had put off this earthly and frayle  
 tabernacle. Take me vnto thee, and  
 bring my soul out of this prison, that  
 it may giue thanks vnto thee, O Lord.  
 For so long as we be in this bodie,  
 we can not see the Lord: yea, it is as  
 an heauie habitation, and depresseth  
 downe soze the spirit from the famili-  
 aritie which it else should haue with  
 God. This world & life is an exile,  
 a vale of miserie, a swildernesse of it  
 selfe, being boyde of all vertues and  
 necessa-

Rom. 7.

Luke 2.

Psal. 143.

and Meditations. 233

necessaries for eternall life, full of enimies, sorowes, sighings, sobbings, gronings, miseries, &c. In daunger to hunger, colde, heate, thirst, sores, sicknesse, tentations, trouble, death and innumerable calamities, being momentanie, short, vnsustaineable, and nothing but paine, and therfore is compared to a warfare, a swomans trauell, a shaddowe, a smoke, a vapour, a word, a storme, a tempest, in & which Gods people feelee great molestatiōs, griefes, & troubles, now of satan himselfe, nowe of the world, nowe of their owne flesh, & that so wonderfully, diuersly, daungerously, and contrarily, that they are inforced to cry: O Lord, when shall we come and appeare before thee? when shall this miserie end? when shall we be deliuered out of this vale of miserie? out of this wildernes? out of these continuall afflictions and most perillous seas?

ps 5

But

## 234 Christian Prayers

But where thou art (Lorde and deare Father of mercie) there is not onely no prison, no doloures, no sorrowe, no sighings, no teares, no sicknesse, no hunger, no heate, no colde, no paine, no tentations, no displeasure, no malice, no pride, no uncleansure, no contention, no torments, no hozroz, no sinne, no filth, no stinche, no dearth, no death, no sweeping, no teares, no miserie, no mischeefe: there is (I say) not onely no such thing, or any euill, noysom, or displeasing thing, but all libertie, all light, all pleasantnesse, all ioye, reioycing, mirth, pleasure, health, welth, riches, glorie, power, treasure, honour, triumph, comfort, solace, loue, vnitie, peace, conkozde wisedom, vertue, melodie, meeknesse, felicitie, beatitude, and all that euer can be wished or desired in most securitie, eternitie, and perpetuities, that may be

# and Meditations. 235

be thought not onely of man, but of  
 Angels an Archangels, yea aboue al  
 thoughtes. The eye hath not seene 1. Cor. 2.  
 the like, the eare hath not heard, nor  
 no heart is able to conceiue in any  
 point, any part of the blissefull bea-  
 titude which is with thee most deare  
 Lorde and Sauour, most gracious God  
 and comforter.

Where thou art, O blessed God,  
 the Archangels, Angels, Thrones,  
 Powers, Dominations, Cherubines,  
 Seraphines, Patriarches, Pro-  
 phets, Apostles, Martyrs, Virgins,  
 Confessours, and righteous spirites  
 cease not to sing night and day: Ho-  
 ly, Holy, Holy, Lorde God of Hostes, Apoc. 4.  
 Honour, maiestie, glorie, power, em-  
 pire, and dominion, be vnto thee, Oh  
 God the creator, O Lord Iesu the Re-  
 deemer, Oh holy spirit the comforter. Apoc. 5.

In recorrdation of this, O howe  
 thy childzen reioyce: howe contemne  
 they

## 236 Christian Prayers

they the pleasures of this worlde :  
 Howe little esteeme they any corpo-  
 rall grieve or shame : howe desire they  
 to be with thee : Howe amiable are  
 thy tabernacles , Oh Lorde GOD of  
 hoastes, say they : My soule hath a de-  
 sire to enter into the Courtes of the  
 Lord : my heart and my soule reioy-  
 ceth in the liuing GOD : blessed are  
 they that dwell in thy house, that they  
 may be alwayes praising thee. For one  
 day in thy Courtes , is better then a  
 thousand elsewhere . I had rather be a  
 doore keeper in the house of my God,  
 then to dwell in the tentes of vngod-  
 lineffe, for the Lord God is a light and  
 defence. And againe, Like as the Hart  
 desireth the water brookes, so longeth  
 my soule after thee, O God. My soule  
 is a thirst for God, yea, euen for the li-  
 uing God. When shall I come to ap-  
 peare before the presence of God ? My  
 soule thirsteth for thee, my flesh also  
 longeth

Psal. 84.

Psal. 42.

Psal. 63.



# and Meditations. 237

longeth after thee, in a barren and dry land, where no water is.

They (thy children I meane O Lorde) desire the day of that their redemption. Still they cry, Let thy kingdome come. They cry, Come Lord Iesus. They lift vp their heads, looking for thy appearing, Oh Lord, which will make their vile bodies, like to thine owne glorious and immortal bodie. For when thou shalt appeare, they shall be like vnto thee. Thy Angels wil gather them together, and they shall meete thee in the cloudes, and be alwayes with thee. They shall heare this ioyfull voyce: Come ye blessed of my father, possesse the kingdome prepared for you from the beginning.

Rom. 8.

Apoc. 22.

Phil. 3.

Matt. 24.

Then shal they be like to thy Angels. Then shall they be like vnto the Sonne in thy kingdome. Then shall they haue crownes of glorie, and

Matt. 13.

Apoc. 7.1

## 238 Christian Prayers

and be indued with white garments of innocencie and righteousness, ha-  
uing palmes of victorie in their han-  
des. Oh happy is he that may but see  
that immortall and incorruptible in-  
heritance which they shall inioy for  
euermore. Amen. A. B.

### A meditation of the pre- sence of God.

**T**here is nothing that maketh  
more to true godlinesse of life,  
then the perswasion of thy pre-  
sence, ( deare father ) and that no-  
thing is hid from thee, but all to thee  
is open, and naked, euen our verie  
thoughts which one day thou wilt  
reueale and open either to our praise  
or punishment in this life: as thou  
didst Dauids faults which he did se-  
cretly. 2. Reg. 12. or in the life to come  
Math. 25. for nothing is so hid that  
shall

shall not be reuealed. Therfore doth the prophet say : Wo to them that keepe secreete their thoughtes , to hide their counsell from the Lord, and do their workes in darknesse : saying, who seeth vs?

Graunt mee therefore deare God, mercie for all my sinnes , especially my hidde and close sinnes. Enter not into iudgement with me , I humbly beseech thee, giue mee to beleue truly in thy Christ , that I neuer come into iudgement for them , and that with Dauid I mighte so reueale them vnto thee , that thou wouldest in thy great mercie couer them. And graunt further , that henceforth I may alwaies thinke my selfe continually conuersant before thee , so that if I do wel, I neede not to passe of the publishing of it, as hypocrites do: if I thinke or do any euil, I may forthwith knowe that the same shall not

240 Christian Prayers  
not alwayes be hid from men.

Graunt me that I may alwayes  
haue in minde that day wherein the  
hid woꝝkes of darknesse shal be illu-  
minated, and also that sentenee of thy  
sonne, that nothing is so secret which  
shall not be reuealed, So in trouble  
and wꝛong I shal finde comfort, and  
otherwise be kept through thy-grace  
from euill, which doe thou woꝝke I  
humbly beseech thee for Christes  
sake I.B.

A meditation of the proui-  
dence of God.

God wor-  
keth al in  
al maruel-  
lously, iu-  
stly, and  
holilie.

**T**his ought to be vnto vs most  
certaine, that nothing is done  
without thy prouidence, (O Lord)  
that is, that nothing is done, be it  
good or bad, sweete or sower, but by  
thy knowledge, that is, by thy will,  
wisedom, and ordinaunce, (for all  
these knowledge doth comprehend

## and Meditations. 241

in it) as by thy holy worde wee are taught in many places, that euen the life of a sparrowe is not without thy will, noz any libertie oz power bpd a porcket haue all the diuells in Hell, but by thy appoyntment and will: which will we alwaies must beleue most assuredly to be all iust and good, how so euer otherwise it seeme vnto vs: for thou art maruellous and not comprehensible in thy wayes, and holy in all thy workes.

Matth. 10

Matth. 8.

But herevnto it is necessarie also for vs to knowe no lesse certainly, that though all thinges be done by thy prouidence, yet the same prouidence hath many and diuerse meanes to worke by, which meanes beeing contemned, thy prouidence is contemned also. As for example. Heat is a meane to serue thy prouidence for the preservation of health and life here, so that hee which contemneth

God worketh by meanes, without meanes, & against meanes.

D

to



## 242 Christian Prayers

to eate because thy prouidence is certaine and infallible, the same con-  
temneth thy prouidence.

In deede, if it were so that meate could not be had, then should we not tie thy prouidence to this meane, but make it free as thou art free, that is, that without meate thou canst helpe and giue health and life, for it is not of any neede that thou vbest any instrument or meane to serue thy prouidence. Thy power & wisdome is infinite, and therefore should we hange on thy prouidence euen when all is cleane against vs. But for our crudition & infirmities sake, it hath pleased thee by meanes to worke and deale with vs here, to exercise vs in obedience, and because we cannot else (so greate is our corruption) susteine thy naked and bare presence.

Graunt me therefore deare father,  
I humbly beseech thee for Christes  
sake,

and Meditations. 243

take, & as I something now knowe these things, so I may vse this knowledge to my comfort & commoditie in thee: that is, graunt that in what state soeuer I be, I may not doubt but the same doth come to mee by thy most iust ordinance, yea, by thy mercifull ordinance: for as thou art iust, so art thou merciful: yea, thy mercie is aboue all thy works.

And by this knowledge graunt mee that I may humble my selfe to obey thee, and looke for thy helpe in time conuenient, not onely whē I haue meanes by which thou maiest worke, and art so accustomed to do: but also when I haue no meanes, but am destitute therof, yea, whē all meanes be directly and cleane against mee: graunt I say that I may yet still hang vpon thee and thy prouidence, not doubting of a fathers end in thy good time.

Q. 2

Againe

## 244 Christian Prayers

Againe, least I should contemne  
 thy prouidence, or presume vppon it  
 by vncoupling those thinges which  
 thou hast coupled together: p̄serue  
 me from neglecting thy ordinarie  
 lawfull meanes in all my needes, if  
 so be I may haue them, & with good  
 conscience vse thē, although I know  
 thy prouidence be not tied to them  
 further then pleaseth thee: and grant  
 that I may with diligence, reue-  
 rence and thankfulness, vse them, and  
 thereto my diligence, wisdom and  
 industrie in all thinges lawfull to  
 serue thereby thy prouidence, if it so  
 please thee: howbeit, so that I hang  
 in no part on the meanes or on my  
 diligence, wisdom, and industrie,  
 but onely on thy prouidence: which  
 more and more perswade me to be  
 altogether fatherlie and good, howe  
 far so euer otherwise it appeare and  
 seeme, yea, or else is felt of me. By  
 this

and Meditations. 245

this I being preserved from negligence on my behalfe, and despaire or murmuring towards thee, shall become diligent and patient through thy meere and alone grace : which giue and increase in me, to the praise of thy holy name for euer, through Iesus Christ our Lord and onely Saviour. Amen. I. B.

A Meditation of Gods power,  
beautie, goodnesse, &c.

**B**Ycause thou Lord wouldest haue vs to loue thee, not onely doest thou will, entice, allure, and prouoke vs, but also doest command vs so to do, promising thy self vnto such as loue thee, and threatening vs with dānation, if we do otherwise. Whereby we may see both our great corruption & naughtinesse, & also thine exceeding great mercie towards vs.

First concerning our corruption

## 246 Christian Prayers

and naughtinesse: what a thing is it, that power, riches, authoritie, beautie, goodnes, liberalitie, truth, iustice, (all which thou art good Lord) can not moue vs to loue thee? Whatsoeuer thinges we see faire, good, wise, mighty, are but euen sparkes of that power, beautie, goodnesse, wisdom, which thou art. For to the ende thou mightest declare thy riches, beautie, power, wisdom, goodnesse, &c. thou hast not only made, but still dost conserue all creatures to be (as Dauid saith of the heauens) declarers & setters forth of thy glory, & as a book to teach vs to know thee.

How faire thou art, the beauty of the Sunne, Moone, Starres, light, flowers, riuers, fields, hills, birdes, beastes, men, and all creatures, yea, the goodly shape and forme of the whole worlde doth declare.

How mightie thou art, we are taught



## and Meditations. 247

taught by the creation of this worlde  
euen of naught , by gouerning the  
same, by punishing the wicked mightie  
Giants thereof, by ouerthrowing  
their deuises, by repressing the rages  
of the sea within her bounds, by stor-  
mes, tempests, & fires. These & such  
like declare vnto vs thine inuisible,  
almighty, & terrible power, whereby  
thou subducest all things vnto thee.

Howe rich thou art, this worlde,  
thy great and infinite treasure house  
doth well declare . What plentie is  
there not onely of thinges , but also  
of euerie kinde of thinge ? Yea how  
dost thou yearly and daily multiply  
these kindes? How many seedes dost  
thou make of one seede ? Yea what  
great increase dost thou bring it vnto ?  
These can not but put vs in remembrance  
of the exceeding riches that  
thou hast . For if to thine enemies  
which loue thee not ( as the moste

## 248 Christian Prayers

part in this world be) if to them thou  
ginnest so plentifully thy riches here,  
what shall we thinke that with thy  
selfe y<sup>e</sup> hast laid by for thy friendes ?

Howe good thou art, all creatures  
generally and particularly do teach.  
What creature is there in the world  
which thou hast not made for our  
comodities? I will not say how that  
thou mightest haue made vs crea-  
tures without sense or reason, if thou  
haddest would. But amongst all  
things, none doeth so teach vs thy  
great loue towards vs, as doeth the  
death of thy most dearly beloued  
sonne, who suffered the paines & ter-  
rors thereof, yea and of hell it selfe,  
for our sakes. If this thy loue had

John 15.

bene but a small loue, it would  
neuer haue lasted so long,  
nor Christ should  
neuer haue  
died.

I. B.

A Me

A Meditation concerning the sober v-  
sage of the bodie, that it may be sub-  
iect and obedient to the soule.

**T**HIS our bodie which God hath  
made to be the Tabernacle and  
mansión of our soule for this life, if  
we consider it accordingly, we could  
not but vse it otherwise than we do:  
that is, we would vse it for the souls  
sake being the guest thereof, and not  
for the bodie it selfe, and so should it  
be serued in things to helpe, but not  
to hinder the soule. A seruant it is, &  
therfore it ought to obey to serue the  
soul, that the soul might serue God,  
not as the bodie will, neither as the  
soul it selfe will, but as God will,  
whose wil we should learne to know  
& behaue our selues thereafter. The  
which thing to obserue is hard for  
vs now, by reason of Anne which  
hath gotten a mansión house in our

Q s

has

*"God will the Body Guest"*  
*and we must be*

## 250 Christian Prayers

bodies, and dwelleth in vs as both the soule. To the which (Anne I meane) we are altogether of our selues inclined, because we naturally are sinners and boyn in sinne, by reason wherof we are ready as seruants to sinne, and to vse our bodies accordingly, making the soule to sit at reward, and pampering by the seruant to our shame.

O therefore (good Lord) that it would please thee to open this geare vnto me, and to giue me eyes to consider effectually this my body what it is, namely a seruant lent for the soule to sojourn in, and serue thee in this life: yea it is by reason of sinne that hath his dwelling there, become now to the soule nothing else, but a prison, and that most streit, vile, stinking, filthie, and therfore in danger of miseries to many in al ages, times and places, till death haue turned it  
to

## and Meditations. 251

ed dust whereof it came, & whither it shall returne, that the soule may returne to thee from whence it came, vntill the day of iudgement come, in the which thou wilt raise vp that body, that then it may be partaker with the soule, and the soule with it inseparably of weale or woe, according to that is done in and by the same bodie here now in earth.

Oh that I could consider often and hartily these things, then should I not pamper vp this bodie to obey it, but bridle it that it might obey the soule: then should I flie the paine it putteth my soule vnto by reason of sinne and prouocation to all euill, & continually desire the dissolution of it with Paul, and the deliuerance from it as much as euer did prisoner his deliuerance out of prison: for alonely by it the diuell hath a doze to tempt, and so to hurt me: in it I am  
kept



## 252 Christian Prayers

kept from thy presence, & thou from being so conuersant with me, as else thou wouldest be: by it I am restrained from the sense and feeling of all the ioyes and comforts (in manner) which are to be taken as ioyes and comfortes in deedz. If it were dissolved and I out of it, then could Satan no more hurt me, then wouldest thou speake with me face to face, then the conflicting time were at an end, then sorrowe would cease, and ioy would increase, & I should enter into inestimable rest. Oh that I could consider this accordingly. I.B.

Another Meditation concerning  
the sober vsage of the bodie and  
pleasures in this life.

**T**he beginning of all euill in our kinde of liuing, springeth out of the depzauation and corruptnesse of our iudgement, bicause our will  
alwaies

## and Meditations. 253

alwaies followeth that which reason iudgeth to be followed. Nowe, that which euerie mā taketh to be friendly and agreeing to his nature, the same doth he iudge necessarily to be good for him, and to be desired. This is meate, drinke, apparell, riches, fauour, dignitie, rule, knowledge, and such like, bicause they are thought good and agreeing, either to the bodie or to the minde, or to both, for they helpe either to the conseruation or to the pleasure of man accounted of euerie one amongst good things.

Howbeit, such is the weaknesse of our wit on the one part, & the blindness and too much rage of our lusts on the other part, that we being left to our selues, can not but in the desire of things which we iudge good and agreeing to our nature, by the iudgement of our senses and reason, we can not (I say) but overpasse the bounds

## 254 Christian Prayers

boundes wherby they might be profitable vnto vs, and so we make them hurtfull vnto vs, which of themselves are ordeined for our health.

What is moze necessary then meat and drinke, or moze agreeing to nature? but yet howe fewe be there which doe not hurt them selues by them? In like manner it goeth with riches, estimation, friends, learning, &c. yea although we be in these most temperate, yet when there wanteth the spirit our regeneratour, we are so drowned in them, that we utterly neglect to lift vp our mindes to the good pleasure of God, to the end we might imitate and followe God our maker by yeelding our selues ouer, duly to vse his gifts to the common & priuate vtilitie of our neighbors.

But now, God only is life and eternitie, and can not but demaund of vs his handie worke, that we should

ren-

render our selues and all we haue to  
 the ende wherefore we were made,  
 that is, to resemble for our portion,  
 his goodnesse, as they which be no-  
 thing else but witnesses and instru-  
 ments of his mercie: So that when  
 we wholly doe naturally strue a-  
 gainst that kinde of life whereunto  
 he hath created vs, by seeking alwaies  
 our selues, what other thing ought  
 to insue, but y he should againe de-  
 stroye vs, and take away his notable  
 giftes, wherewith he therfore induc-  
 ed vs, that by all kind of wel doing we  
 should resemble his image: yea what  
 other thing may ensue, but that hee  
 should leaue vs, and that eternally;  
 that we might feelee and by experi-  
 ence proue howe bitter a thing it is  
 to leaue the Lorde, in whome is all  
 goodnes: Oh that I might therefore  
 finde such fauour in thy sight (deare  
 father) that thou wouldest worke in  
 me:

## 256 Christian Prayers

me by thy holie spirit, a true know-  
ledge of all good things, and heartie  
loue to the same: through Christ Je-  
sus our Lord and onelie Sauour,  
Amen. I. B.

A Meditation of death, and the  
commodities it bringeth.

**W**hat other thing doe we daily  
in this present life, but heape  
sinne vpon sinne, and hooorde  
vp trespasse vpon trespasse: so that  
this day is worse alwaies the yester-  
day by increasing, as daies. so sinnes,  
and therefore thy indignation, good  
Lord, against vs: but when we shall  
be let go out of the prison of this bo-  
die, & so taken into thy blessed com-  
panie, then shall we be in most safe-  
tie of immortallitie and saluation,  
then shall come vnto vs no sicknesse,  
no need, no paine, no kind of euill to  
soule or bodie, but what so euer good  
we



we can wish, that shall we haue, and what so euer we loath, shall be farre from vs. O deere father, that we had faith to behold these thinges accordingly. O that our hearts were perswaded thereof, and our affections inflamed with the desire of them.

Then should we liue in longing for that which nowe we most loath. Oh helpe vs, and graunt that we being ignozant of thinges to come, and of the time of our death, (which to thee is certain) may so liue and finish our iourney here, that we may be ready, and then depart when our departing may make most to thy glory, and our comfort through Christ.

What is this life but a smoke, a vapour, a shadowe, a warrefare, a bubble of water, a worde, grasse, a flower? That thou shalt die, it is most certaine, but the time no man can tell when. The longer in this life

## 258 Christian Prayers

thou doest remaine, the more thou  
sinnest: which will turne to thy  
more paine. By cogitation of death  
our mindes be often in manner op-  
pressed with darkenesse, because wee  
doe but remember the night of the  
body, forgetting the light of the  
mind and of the resurrection.

Hereto remember the good things  
that after this life shall insue with-  
out wauering in certentie of faith,  
and so shall the passage of death be  
more desired. It is like a sailing ouer  
the sea to thy home and countrie: it  
is like a medicine or purgation to the  
health of soule & bodie: it is the best  
Physition: it is like to a womans  
trauell. For as the childe being de-  
liuered cometh into a more large  
place, then the wombe wherein it did  
lie before: so thy soule being deliue-  
red out of the bodie, cometh into  
a much more large and faire place,  
even

euen into heauen. I. B.

A meditation vpon the passion  
of our Sauour Iesus Christ.

**O** Lord Iesus Christ, the sonne  
of the euerliuing God, by whom  
all thinges were made, and be  
ruled and gouerned: thou the liuely  
Image of the substance of the Fa=  
ther, the eternall wisedome of God,  
the brightnes of his glorie, God of  
God, light of light, cocqual, coeter=  
nal and consubstantial with the Fa=  
ther: thou which of the loue thou  
hadst to mankind, when he was  
fallen from the fellowship of God  
into the societie of Satan and al=  
will, didst bouchsafe for our redemp=  
tion, to become a mediator betweene  
God and man, taking to thy godhead  
our nature, as concerning the sub=  
stance of it, and so becamest man, al=  
so the heire of all, and most mercifull

## 260 Christian Prayers.

Messias, which by the power of thy Godhead and merites of thy manhood, hast made purgation of our sinnes, euen by thine own selfe, whilst thou wast here on earth, being nowe set on the right hande of thy father for vs, euen concerning our nature, in maiestie, glorie, and power infinite. I pray and humbly beseech thy mercie to graunt me at this present to rehearse some of thy passions and sufferinges for me the last night that thou wast here befoze thy death, that thy good spirite might therby be effectuali to worke in me faith, as well of the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions, Amen.

In the middelt of thy last supper with thy deare apostles, these things could not but be befoze thee, namely that they all would leaue thee.  
the.

and Meditations. 261

the most earnest would forswear thee, and one of the twelue should most traitterously betray thee: which were no final crosses vnto thee. Iudas was admonished of thee to beware, but when he tooke no heede, but wilfully went out to finish his worke, contemning thy admonition & counsell, he could not but bere thy most louing heart.

After supper there was contention amongst thy Disciples, who should be greatest after thee, yet dreaming carnally of thee and thy kingdome, & hauing this affection of pride and ambition busie amongst them, notwithstanding thy diligence in reproving and teaching them.

After thy admonition to them of the crosse that would come, therby to make them moze vigilant, so grosse were they, that they thought they coule with their two swordes put  
It 3 away



262 Christian Prayers

away all perils, which was no little  
griefe vnto thee. After thy comming  
to Gethsemane, heauinesse pressed  
thee, and therfore thou wouldest thy  
disciples to pray. Thou didst tell to  
Peter and his fellowes, that thy hart  
was heauie to death. Thou didst  
will them to pray, being carefull for  
them also least they should fall into  
tentation. After this thou wentest  
a stones cast from them, and diddest  
pray thy selfe, falling flat and groue-  
ling vpon the earth: but (alas) thou  
feltest no comfort, and therefore thou  
camest to thy disciples (which) of  
all others were moske sweete and  
deare vnto thee) but loe, to thy fur-  
ther discomforte they passe neither of  
thy perils, nor of their owne, & there-  
fore sleepe apace.

After thou hadst awaked them,  
thou goest againe to pray, but thou  
foundest no comfort at all, and there-  
fore

## and Meditations. 263

foze diddest retorne againe for some  
comfozt at thy dearest friends hands.  
But yet againe, (alas) they are fast a  
leepe. Whereupon thou art inforced  
to go againe to thy heavenly father  
for some sparke of comfozte in these  
thy wonderfull crosses and agonies.  
Nowe, here thou wast so discouraged  
& so comfoztlesse, that euen streames  
of bloud came running from thine  
eyes and eares, and other partes of  
thy bodie. But who is able to ex-  
presse the infinitenesse of thy crosses,  
euen at thy being in the garden? All  
which thou sufferedst for my sake,  
as wel to satisfie thy Fathers wrath  
for my sinnes, as also to sanctifie all  
my sufferinges, the more gladly to  
be sustained of me.

After thy bloudie prayer thou camest  
and yet againe foundest thy disci-  
ples a sleepe, and befoze thou canst  
well awake them, loe, Iudas com-

## 264 Christian Prayers

meth with a great bande of men to apprehend thee as a theefe, and so doeth, leading thee away bound to the high Bishops house Annas, and so from him to Caiphas. Here now to augment this thy miserie, behold thy disciples flee from thee: false witnesses be brought against thee: thou art accused and condemned of blasphemie: Peter cuen in thy sight forsweareth thee: thou art vniustly stricken for answering lawfully: thou art blindfold, stricken and buffeted all the whole night in the Bishop Caiphas house of their cruel servants.

In the morning betimes thou art condemned againe of the priestes of blasphemie, and therefore they bring thee befoze the secular power to Pilate, by whom thou art openly arraigned as other theeves and malefactors were: and when he sawe that thou wast accused of malice, yet he  
did

and Meditations. 265

did not dismisſe thee, but did ſende thee to Herod, where thou waſt ſhamfully derided in coming and going to him and from him all the way, eſpecially after Herod had apparelled thee as a ſcole.

Alſo Pilate againe therfore thou waſt brought and accuſed falſely: no man did take thy part, or ſpeake a good worde for thee.

Pilate cauſed thee to be whipped and ſcourged, and to be handled moſt pitifully, to ſee if any pitie might appeare with the prelates, but no man at all pitied thee.

Barrabas was preferred before thee: all the people, heade and taile, was againſt thee, and cried: hang him vp. Unjuſtly to death waſt thou iudged thou waſt crowned with thorns that pierced thy braines: thou waſt made a mocking ſtocke: thou waſt reuiled, beaten & moſt miſerably handled.

Is

Thou

## 266 Christian Prayers

**T**hou wentest through Ierusalem to the place of execution, euen to the Mount of Caluarie : a great crosse to hang thee on , was laide vpon thy backe to beare and b<sup>r</sup>awe, as long as thou wast able.

**T**hy bodie was racked to be nayled to the tree, thy handes were bo<sup>r</sup>ed through, and thy feere also, nailes were put through them to fasten thee thereon: thou wast hanged betwene heauen & earth\*, as one spued out of heauen, and vomited out of the earth, vnworthie of any place : the high Priest laughed thee to scozne : the elders blasphemed thee, and saide, God hath no care for thee : the common people laughed and cried out vpon thee, thirst oppressed thee, but vineger onely and gall was giuen thee to drinke: heauen shined not v<sup>p</sup> thee : the sunne gaue thee no light : the earth was afraid to beare thee: sa<sup>n</sup>than



## and Meditations. 267

thā tempted thee and thine owne senses caused thee, to crie out: My God my God why hast thou forsaken me? Oh wonderful passions, which thou sufferedst. In them thou teachest me: in them thou comfortest mee: for by them **G D D** is my father: my sinnes are forgiven. By them I should learne to feare God, to loue God, and neuer to leaue him for any tentations, but with thee to crie: Father into thy handes I commend my spirite.

A prayer to Christ crucified.

**A**s thou, O Lord, wast crucified for me, so I beseech thee crucifie me with thee, that I may rise againe with thee to euerlasting life. Thy fleshe was crucified for me: crucifie with thee (O Christe) the kingdome of the flesh, which hath dominion in me, that I may put off the olde Adam, and by newnesse of  
life

## 208 Christian Prayers

life may be transformed into thee the second Adam, Anne, infidelitie, and the whole tyrannie of sathan being vanquished and overcome.

Bring to passe (O Lord) that by thy crosse and paineful suffering, thy yoke may be to me made light, and thy burthen easie, that willingly & gladly following thee, I may come whither thou art gone: that is, to thy father most blessed and immortal, from whom nothing shall afterward be able to separate vs.

God forbid that I should reioyce in any thing but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the worlde. Gal. 6.

A prayer to Christ ascended  
and reigning in glorie.

O good Christ, our first begotten brother and tender hearted Ioseph

Ioseph: Oh naturall sonne of that  
 father, to whom we are made chil-  
 dren of adoption through thee: Oh  
 our head reigning on high in glorie:  
 forget not vs thy poore members  
 here on earth, wherunto abasing thy  
 selfe thou camest downe and suffe-  
 redst for vs most cruel death. Out of  
 this thy throne of Maiestie & glorie,  
 thou puttest vs in assured hope and  
 confidence, that we also shal attaine  
 to that blessed place, whither thou  
 art gone before to take possession for  
 vs. Oh our strong tower of defence  
 and succour, what can hurt vs now  
 trusting in thee? Most unhappie are  
 they which are ignorant of thee:  
 Most happie are they, which always  
 behold thee. Blessed are they which  
 haue knowen thee here in the dayes  
 of their mortalitie: But more ble-  
 sed are they which see thee in the  
 heauens, and shall see thee reigning  
 with,

## 270 Christian Prayers

With thy Father in loves incomparable. Oh Lorde the onely love and comforte of our soules, shewe vs thy louinge countenaunce, embrace vs with the armes of thy mercie: receiue vs, O good Ioseph, thy younger brethren with þe kisse of comfort: poure into our hartes thy holy spirit: plucke vs vp from the earth & earthelie things: open our eyes & lift them vp vnto thee: open thy mouth, & call vs vnto thee: open our eares that we may heare thee, so that whatsoeuer we do, speake or thinke, it may be directed vnto thee alone our redeemer, mediator and aduocate.

If ye be risen againe with Christ, seeke the thinges which are aboue, where Christ sitteth at the right hand of God: set your affection on thinges that are aboue, & not on things which are on the earth. Col. 3.

An

# and Meditations. 271

An other,

**T**hou Lord didest put away Ma- Iohn. 30  
rie Magdalen from the kissing of  
thy feete, because thy flesh was  
not yet exalted, and shee knewe not  
yet the dignitie of thy clarified bo-  
die, and beautified with the glozy of  
immortalitie, but was addicted one-  
ly to thy bodily pzeſence.

She yet sought the liuing among  
the deade, neither was it knowne to Luke. 24  
her that thou wast equall with thy  
father. Wherefoze thou wouldest not  
suffer her so much as to kisse thy  
feete: because it was a thing vnwoz-  
thy for thy maiestie, Oh thou migh-  
tie Lion of the tribe of Iuda: thou co-  
querour of hel and death, euer liuing  
and immortall, thou art nowe risen  
from death for vs: thou art now as-  
cended to thy father and our father,  
and sittest at his right hand in glo-  
rie: suffer vs to come neare vnto thee  
that



## 272 Christian Prayers

**Cant. I.**

that wee may kisse thee : yea, Lord,  
thou louer of our soules, come thou  
rather vnto vs, and kisse vs with the  
kisse of thy mouth, that wee may bee  
glad and reioyce in thee : drawe vs  
that wee may runne after the sauour

**Psal. 17.**

of thy sweete oymntentes : that wee  
may beholde thee in righteousnesse,  
and when thy glorie shall appeare  
wee may be satisfied : for in thy pre-

**Psal. 16.**

sence there is fulnesse of ioy, and in  
thy right hand there are pleasures  
for euermore.

A prayer for true repentance.

**M**ost gracious God & mercifull  
Father of our Saviour Iesus  
Christ, because I haue sinned &  
don wickedly, and through thy good-  
nesse haue receiued a desire of re-  
pentance, wherunto this thy long  
suffering doth drawe my harde hart:

**I**

I beseech thee for thy great mercies sake in Christ, to worke the same repentance in me, and by thy spirite, power, and grace, so to humble, mortifie, and feare my conscience for my sinnes to saluation, that in thy good time thou maist comfort and quicken me again, through Iesus Christ thy dearely beloued sonne. So be it. I. B.

A prayer for the strength and increase of faith.

**O** Merciful God and deare father of our Lord and saviour Iesus Christ (in whome as thou art well pleased, so hast thou commanded vs to heare him) for as much as he often biddeth vs to aske of thee, and also promiseth that thou wilt heare vs, and grant vs that which in his name we shal aske of thee: loe gracious father we are bold to begge of thy mercie through thy sonne Iesus Christ one sparkle of true faith

**S**

**and**

## 274 Christian Prayers

and certaine persuation of thy goodnesse and loue towards vs in Christ, where through I being assured of pardon of all my sinnes by the mercies of Christe thy sonne, may bee thankfull to thee, loue thee, & serue thee in holinesse and righteousness all the dayes of my life. I. B.

A prayer for the true sense and feeling of Gods saueur and mercie in Christe.

**O** Lord God and deare Father, what shall I say that feelee all things to be (in maner) with me as in the wicked? Blind is my mind crooked is my will, and peruerse concupiscence is in mee, as a spring of stinking puddle. O howe faint is faith in me? How little is my loue to thee or to thy people? How great is selfe loue? Howe harde is my heart: By the reason whereof I am  
mo=

moued to doubt of thy goodnes to=  
 wardes me, whether thou art my  
 mercifull father, and whether I be  
 thy childe or no. In deede worthily  
 might I doubt, if that the hauing of  
 these were the cause, & not the fruite  
 rather of thy childezen. The cause  
 why thou art my father is thy mer=  
 cie, goodnes, grace & truth in Chziste  
 Iesus which can not but remain for  
 euer. In respect whereof thou hast  
 bozne me this goodwill, to bzing me  
 into thy Church by baptisme, and  
 to accept me into the number of thy  
 childezen, that I might be holie, faith=  
 full, obedient and innocent : and to  
 call me diuerse times by the ministe=  
 ric of thy worde into thy kingdome:  
 besides thy innumerable other bene=  
 fites, alwayes hitherto powzed bp=  
 pon me. All which thou hast done  
 of this thy good will which thou of  
 thine owne mercie barest to mee in

¶

Chzist,

## 276 Christian Prayers

**Ch**rist, and for **Ch**riste, before the  
 worlde was made. The which thing  
 as thou requirest straitly & I should  
 beleue without doubting, so woul-  
 dest thou that in all my needes I  
 should come vnto thee as vnto a fa-  
 ther, and make my mone without  
 mistrust of being heard in thy good  
 time, as most shall make to my com-  
 fort. Doe, therefore to thee deere fa-  
 ther, I come through thy sonne our  
 Lord, mediator and aduocate **I**esus  
**Ch**rist, who sitteth on thy right hand  
 making intercession for me, and pray-  
 thee of thy great goodnes and mer-  
 cie in **Ch**rist to bee mercifull vnto  
 me, that I may feele in deede thy  
 sweete mercie as thy childe. The  
 time (**O**h deere Father) I appoint  
 not, but I pray thee, that I may with  
 hope still expect and looke for thy  
 helpe. I hope that as thou for a lit-  
 tle while hast left mee, so thou  
 wilt



## and Meditations. 277

wilt come and visite me, and that in thy great mercie, whercof I haue need by reason of my great miserie.

Thou art wont for a little season in thine anger to hide thy face from them whome thou louest, but surely (O Redæmer) in eternal mercies thou wilt shew thy cōpassions. For when thou leauest vs, O Lord, thou doest not leaue vs verie long, neyther doest thou leaue vs to our owne losse, but to our lucre and aduantage: euen that thy holie spirite with bigger portion of thy power and vertue, may lighten and cheare vs, that the want of feeling of our sorrowe, may be recompenced plentifully with the liuely sense of hauing thee to our eternall ioy: and therefore thou swarest that in thine everlasting mercie thou wilt haue compassion on vs. Of which thing, to the end we might be most assured, thine oth is to bee

S ;

marz

## 278 Christian Prayers

Esa. 54.

marked, for thou saiest: As I haue  
sworne, that I will neuer bring any  
more y waters to drowne the world: So  
haue I sworn that I wil neuer more be  
angry with thee, nor reprocue thee.  
The mountaines shal remoue, and the  
hilles shal fall downe, but my louing  
kindenesse shall not moue, and the  
bonde of my peace shall not faile  
thee. Thus saist thou, the Lord our  
mercifull redeemer.

Deare father, therefore I praye  
thee remember, euen for thine owne  
truth and mercie sake, this promise  
and euerlasting coucnant, which in  
thy good time I pray thee to write  
in my hart, that I may know thee to  
be the onely true God, and Iesus  
Christ whom thou hast sent: that I  
may loue thee with all my heart for  
euer: that I may loue thy people  
for thy sake, that I may be holie  
in thy sight through Christ: that I  
may

and Meditations. 279

may alwayes not only striue against sinne, but also overcome the same daily more and more, as thy children doe, aboue all thinges desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy will here on earth as it is in heauen, &c. through Iesus Christ our redeemer, mediator, and advocate. Amen. I.B.

A prayer against our spirituall enemies, the diuel, the worlde, and the flesh.

**O** Lord God, the diuell goeth about like a roaring Lion, seeking whom he may deuour: the flesh lusteth against the spirite, the world persuadeth vnto vanities, that we may forget thee our Lord God, & so for ever be damned. Thus are we miserably on euery side beset and besieged of cruell & vnrestfull enemies,

## 280 Christian Prayers

and like at euery moment to perish,  
if we be not defended with thy god-  
ly power against their tyrannie. We  
therefore poore and wretched sinners  
despairing of our owne strength,  
which in deede is none, most hartily  
pray thee to indue vs with strength  
from aboue, that wee may bee able  
through thy helpe, with strong faith  
to resist sathan, with feruent prayer  
to mortifie the lustes of the fleshe,  
with continuall meditation of thy  
holy lawe, to auoide the foolish va-  
nities and transitory pleasures of this  
wicked worlde: that through thy  
grace we being set at libertie from  
the power of these our mortall ene-  
mies, may serue thee here in true ho-  
lines and righteousness, and after be  
partakers of the euerlasting ioyes  
prepared for thy children, which as  
they are greate and vnspeakeable, so  
are there fewe that doe enioye them.

For

For straight is the way, and narrow  
is the gate that leadeth threbynto, &  
fewe there be that find it. Notwith-  
standing (O God) thou hast a little  
flock to whom it is thy pleasure to  
giue that ioyfull kingdome: whose  
names are wzitten in þ booke of life.  
Make vs therefore of þ number, for  
Jesus Christs sake, and place vs a-  
mongest those thy sheepe which shall  
stande on thy right hand to receiue þ  
blessed inheritaunce, and dwell with  
thee for euermore.

A prayer for present helpe  
in tentation.

Deare father, to whom it is moze  
easie to do all thinges, then for  
me to thinke any one good thing:  
Loe, doe thou but speake a worde,  
and thy deadlie sicke seruaunte  
my soule, shalbe made whole. Helpe  
(O Lord) for thy great mercie sake,  
for



## 282 Christian Prayers

for thy truth sake, and for thy deare sonne Iesus Christ sake, and let thy strength suffice against my weaknesse, and thy holy spirit against my unfull flesh and old man.

Thou art faithfull (O Father) who hast promised that I shall not be tempted further, then thou wilt make me able to beare. Giue nowe therefore thy grace and strength vnto thy seruant, that I may with a strong faith in thine infallible truth and promised mercie, vanquish and subdue what so euer rebelleth against thy most blessed wil. Preserve and keepe holy my soule and body, and let them not be defiled & made a dungeon of diuels & wicked spirits, through delectation in sinne. Behold deare father, the postes thereof are sprinkled with the precious blood of thy deare son, & of thy great mercie they are made the temple and tabernacle

## and Meditations. 283

nacle of thy holy spirite. Shall now  
(alas) the diuell, the worlde, or the  
fleshe, plucke from thee that thing  
which presently crieth to thee with  
assured trust in thy promised helpe?  
May father but graunt that I may  
by thy mightie power, turne all their  
crafts, deceits, and raging assaultes  
vnto the increase of my faith, & that  
by experience of thy fatherly assi-  
stance in this my present temptation,  
I may with assured hope & trust in  
thy ready helpe & comfort, overcome  
my saide enemies hereafter in like  
assaultes, and prayse thy holy name  
for the victorie, through Iesus  
Christ our Lord.

My loune, if thou wilt come in-  
to the seruice of the Lorde, stande  
fast in righteousnesse and feare, and  
prepare thy soule to temptation.  
Eccle. 2.

Reme-

284 Christian Prayers  
Remedies against sinneful mo-  
tions and tentations.

First remember that sinne is so heinous a thing, that God by his iustice might worthily damne thee for the same, and is therefore to be abhorred as a sweete poyson, a flattering death and destruction of the soule which would cut thee off from God thy Saviour, and make thee a bondslaue to sathan thy deadly enemye.

Auoide therefore euen at the first  
**Psal. 137.** the occasions thereof, and betimes quash out the braines of the children of Babylon against the harde stones, whiles yet they be young and weake, least when they be growen elder and stronger, they dash thee to peeces.

And for remedie against the same, flee vnto God, who commandeth thee to call vpon him in thy troubles, and promisseth to deliuer thee, and wil not suffer

## and Meditations. 285

suffer thee to be further tempted then 1. Cor. 11.  
he wil make a way out, whereby thou  
shalt escape: and doubt not, but hee  
that causeth thee to hate the sinne  
which thy nature is to loue, will deli-  
uer thee also from the daunger there-  
of, and make thee to triumph ouer sa-  
than, to his confusion, to Gods glorie,  
and to thy great comfort: which are  
causes that our tender louing father  
sendeth tentations vnto vs: and he that  
is not tempted, what is he?

Now after thou hast obtained the  
victorie, remember two thinges: first  
to giue most heartie thanks to God  
for his grace and assistance, whereby  
thou hast overcome, and be not vn-  
thankfull in any wise: and then that  
he who continually goeth about like  
a roaring Lion, seeking whom he may  
deuour, will not be long or farre away  
from thee, but wil attempt againe the  
same or as euill wayes to overcome  
thee.

286 Christian Prayers  
thee. Watch therefore and pray.

A prayer for the auoyding of  
Gods heauie wrath & ven-  
geance for our sinnes.

**O** Lord God, strong & mightie,  
great and fearefull, which dwel-  
lest in the heauens, and workest  
great wonders, wee thy miserable  
childzen here vppon earth, doe moste  
humbly beseech thee to be merciful  
vnto vs, to pardon our offences, and  
to forgiue vs all our sinnes. O Lord,  
enter not into iudgement with thy  
seruantes, for if thou doe, there shall  
no fleshe be saued in thy sight.

We confesse and acknowledge, O  
Lorde, that it is our sinnes, whiche  
hath moued thee to wrath, and to  
shewe such fearefull tokens of thy  
displeasure towards vs in these our  
dayes: first with fire from heauen,  
betw



## and Meditations. 287

betokening thy hote burning indignation and wrathfull displeasure for sinne, which aboundeth at this daye: then with such horrible and monstrous shapes against nature, as were neuer seene here in our dayes, nor in any time before vs, which do betoken to vs none other thing, but thy plagues to come vpon vs for our degenerate and monstrous life and conuersation: and now besides all this, by great mortalitie, plague, and pestilence thou hast terribly threatened vs, fatherly warned vs, & mercifully called vs to repentance. The axe is set to the roote of the tree, and if wee bee not as rotten members without all sense and feeling, wee may perceauē our fearefull destruction and desolation to bee at hande, (vnlesse wee speedily repent and turne to thee) because wee haue bene so long taught out of thy most holy

288 Christian Prayers

holy and sacred word, & yet no fruits  
of repentance or Christian life will  
appeare.

Woe and alas to these our dayes,  
that neither preaching by word most  
comfortable, nor preaching by fire  
most terrible, nor preaching by mon-  
sters most strange and ugly, nei-  
ther yet by plagues and pestilence  
most horrible, will stirre by our sto-  
nie heartes, and awake vs from our  
sinnes.

We feare ( O Lord ) that the  
Turkes with all the rest of the vn-  
beleuing will condemne vs in the  
last day: which if they had bin so long  
instructed by the comfortable prea-  
ching of thy word, and sweet promi-  
ses of thy Gospel, or seene the woun-  
ders which we haue seene, no doubt  
their righteousnesse would haue shi-  
ned at this day, to our great shame  
and confusion. Thou hast no lesse  
swar=

## and Meditations. 289

warned vs (**O** Lorde) of thy fearefull displeasure & heauie plagues at hand for our great wickednesse, then thou didest the Israelites of that horrible destruction which came vpon them, whom thou first in mercie diddest cal to repentance by the preaching of thy worde : but when no warning would serue, thou diddest send them monstrous and fearefull signes and tokens, to declare that thy visitatiō was not farre off. But they like vnto vs at this day, did always interpret these things after the imagination of their owne vaine hearts, promising to themselves peace, when destruction was ouer their heads.

Which things when we do call to minde (for as much as they are written for our learning, example and warning) it maketh vs to tremble and quake for feare of thy iust iudgements. For if thou hast thus dealt

**E** with

## 290 Christian Prayers

With thine owne deare and chesen  
 children, in token of thy great wrath  
 against sinne : what shall wee looke  
 for, who do no lesse deserue thy fear-  
 full scourge ( for of mercie it is that  
 thou doest thus long forbear vs )  
 and liue as though there were no  
 God at all to be reuenged vpon our  
 sinnes? It maketh vs to feare & crye  
 inwardly in our soules: Come Lorde  
 Iesu, holy & true in all thy doings, &  
 Apoc. 22. shorten our daies: bring this our pil-  
 grimage to an end : suffer vs not to  
 heape sinne vpon sinne vntill the day  
 of vengeance, leaſt we be caught vp  
 amongst the number of the wicked  
 and reprobate, which shall neuer ſee  
 thy louing countenance.

It maketh vs to crie to thee ( O  
 Lorde ) Let thy kingdome come, and  
 end this our ſnefull life, wherein  
 we doe nothing but prouoke thee to  
 wrath.

Correct

## and Meditations. 297

Correct vs not, O Lord, in thine indignation, neither chasten vs in thy heauy displeasure. And though to vs belongeth nothing but shame & confusion, though our offences haue deserued to be visited with the rod, and our sinnes with scourges: yet in mercie Lorde, & with fatherly correctiō, chasten vs, and thy louing kindnesse take not away from vs. To thee we flee for succour: vnder the winges of thy mercy shalbe our refuge, vntill thou turne thy wrathfull countenance from vs. We know that thy mercie is aboue all thy works, and euen as great as thy selfe: therfore wit we say with holy Job, Though thou kill vs, yet will wee put our trust in thee. Psal. 6. Psal. 89. Psal. 57. Eccle. 2. Job. 13.

Thou camest to comfort & pluck out of the dungeon of hell, suche wretches as wee are. Thou art the good Samaritan that camest to heale



## 292 Christian Prayers

Luk. 15.

Ephe. 5.

Esa. 53.

our deadly woundes: thou art that good Physitian that camest to cure our mortall infirmitie: thou art the good shepheard that camest to seeke vs wandering and lost sheepe, and to bring vs to thy folde againe: & more then that, thou art our brother, flesh of our flesh, and bone of our bones, which hast tasted of our infirmitie, felt our temptations, and borne the burden of our sinnes: therefore at thy handes we looke for mercie against the day of vengeance. And though thou punish vs, yet our hope is and euer shall be, that thy rodde shall no further touch vs, then shal make to thy glorie, our commoditie, and the strengthening and increase of our faith.

Let this thy Preaching sundrie ways (O Lord) be sufficient for our warning, and graunt that we may speedily & from the bottome of our hearts

heartes repent, endeavour to doe thy  
righteous and blessed will reuealed  
in thy worde, and frame our liues  
according to the same, that we may  
here liue in thy feare all the dayes of  
our life, and after this our sinnefull  
course is ended, may dwell with thee  
in thy blessed kingdome, through  
the death & merites of Iesus Christ  
our onely redeemer. So be it.

Another praier for the auoiding  
of Gods deserued wrath hanging  
ouer vs for our sinnes.

**W**hen we looke backe and be-  
hold our sinfull life past, what  
a dongeon of errours, vice, &  
wickednes, openeth it'selfe vnto vs:  
so that there is no man but he must  
needes be ashamed of him selfe when  
he calleth to mind what he hath ben:  
& trembleth when he considereth the  
wickednes and sinnefull course of his  
life

## 294 Christian Prayers

life to come: for who shall undertake that the rest of our life shall bee any better then that is past: How can we the sufficiently magnifie & praise thy great mercy, which hast deferred thy punishmēt so long: Beholding therefore this our dangerous & miserable state we come vnto thee (O thou great and mightie Judge) in trembling and feare, humbly beseeching thee not to heape vpon vs thy deserved vengeance, but let thy tender kindness & loue thou bearest to Iesus Christ thy sonne our gracious Lord and redeemer, coner our iniquities: for whose sake (though we deserue all extremitie) thou doest pardon vs.

If thou Lorde shall straitly marke our iniquities, O Lord, who shalbe able to abide it? Psal. 103.

A prayer to be saide of all such  
as suffer any kinde of crosse.

**A**l mightie God, king of al kings,  
 & gouernour of al things, whose  
 power no creature is able to re-  
 sist, to whome it belongeth iustly to  
 punish sinners & to be mercifull vnto  
 them that truely repent : wee con-  
 fesse thou doest most iustly punish  
 vs, for wee haue greuously sinned  
 against thee, and wee acknowledge  
 that in punishing vs thou doest de-  
 clare thy selfe to be our most mer-  
 cifull father, as well because thou  
 doest not punish vs in any thing as  
 we haue deserued, as also because by  
 punishing vs thou doest call vs, and  
 ( as it were ) draw vs to increase in  
 repentance, in faith, in prayer, in con-  
 temning of the world, and in heartie  
 desiring for euerlasting life and thy  
 blessed presence.

Grant vs therfore gracious Lord,  
 thankfully to acknowledge thy  
 great mercie, which hast thus fa-

## 296 Christian Prayers

nourably dealt with vs in punishing vs, not to our confusion, but to our amendement. And seeing thou hast sworn that thou wilt not the death of a sinner, but that he turne and live, haue mercie vpon vs and turne vs vnto thee, for thy dearly beloued sonne Iesus Christes sake, whome thou wouldest shouldest be made a laime sacrifice for our sinnes: thereby declaring thy great and unspeakable anger against sinne, and thine infinite mercie towards vs sinfull wretches.

And for as much as the dulnesse, blindness, & corruption of our hearts is such, that we are not able to arise vnto thee by faithfull and heartie prayer, according to our great necessity, without thy singular grace and assistance: graunt vnto vs, gracious Lord, thy holy and sanctifying spirit, to worke in vs this good work.

with



With grace to weigh and consider the  
 neede and greatnesse of that wee doe  
 desire, and with an assured faith and  
 truit that thou wilt grant vs our re=  
 questes, because thou art good and  
 gracious, euen to younge Baniens  
 calling vppon thee, much moze then  
 to vs for whome thou hast made all  
 things, yea, and hast not spared also  
 thine owne deare sonne: because thou  
 hast commaunded vs to call vppon  
 thee: because thy throne whereto  
 wee come, is a throne of grace and  
 mercie: because thou hast giuen vs  
 a mediator Chziste to bring vs vnto  
 thee, being the way by whome wee  
 come, being the doze by whome wee  
 enter, and being our head on whome  
 we hang and hope, that our poore pe=  
 titions shall not be in vaine, through  
 him and for his names sake.

we beseech thee therefore of thy  
 rich mercie, wherein thou art plenti=  
 full

## 298 Christian Prayers

fall to all the that call vpon thee, to  
 forgive vs our sinnes, namely, our  
 vnthankfulnesse, vnbeleefe, selfeloue,  
 neglect of thy worde, securitie, hypo-  
 crisie, contempt of thy long suffering,  
 omission of prayer, doubting of thy  
 power, presence, mercy, and good will  
 towards vs, vnreasonablenesse of thy  
 grace, impaciencie, &c. and to this thy  
 benefite of correcting vs, adde thy  
 gracions gift of repentaunce, faith,  
 the spirite of prayer, the contempte  
 of this worlde, and heartie desiring  
 for euerlasting life. Indue vs with  
 thy holy spirit according to thy co-  
 uenant & mercie, as well to assure vs  
 of pardon, and that thou dost accept  
 vs into thy fauour as thy deare chil-  
 dren in Christ and for his sake, as to  
 write thy lawe in our hartes, and so  
 to worke in vs, that we may nowe  
 begin and goe forwards in beleuing  
 lyuing, fearing, obeying, praying,  
 ho

hoping, and scrving thee, as thou dost require most fatherly and most iustly of vs, accepting vs as perfect in thy sight, through Iesus Christ our Lord. Amen.

A prayer of the afflicted for the profession of Gods worde.

**O** Gracious God, which seekest all meanes possible, howe to bring thy children into the feeling and sure sense of thy mercie, and therefore when prosperitie will not serue, then sendest thou aduersitie, graciously correcting them here who thou wilt haue elswhere to liue with thee for euer: wee poore wretches giue humble prayes and thanks to thee, that thou hast bouched vs worthy of thy correction at this present, hereby to worke that which wee in prosperitie and libertie did neglecte. For the which neglecting and many other

290 Christian Prayers

other our greuous sinns, wherof we  
nowe accuse our selues befoze thee,  
(most mercifull Lord) thou mightest  
most iustly haue giuen vs ouer, and  
destroied vs both in soule and body.  
But such is thy goodnes towards vs  
in Christ, that thou seemest to for-  
get all our offences, and as though  
we were farre otherwise then we be  
in deede, thou wilt that we should  
suffer this crosse nowe laide vpon vs  
for thy truth and gospels sake, and so  
be thy witnesscs, with thy Prophets,  
Apostles, Martyrs, & Confessours,  
yea, with thy dearly beloued sonne  
Jesus Christ: to whom thou doest  
now here beginne to fashion vs like,  
that in his glozy we may be like to  
him also.

O good God, what are we on who  
thou shouldest shew this great mer-  
cie? Oh louing Lord, forgine vs our  
vnthankfulness and sinnes. Oh  
faith

## and Meditations. 301

faithfull father, giue vs thine holy  
spirite nowe to crie in our heartes,  
Abba deere father: to assure vs of our  
eternall election in Christ: to reueale  
more and more thy truth vnto vs: to  
confirm, strengthen, and stablishe  
vs so in the same, that we may liue  
and die in it as vessels of thy mercie,  
to thy glorie, and to the commodi-  
tie of thy Church. Indue vs with  
the spirit of thy wisdom, that with  
good conscience we may alwayes so  
aunswere the enemies in thy cause,  
as may turne to their conuersion or  
confusion, and our vnspeakeable  
cōsolatiō in Christ Iesus: for whose  
sake we beseech thee henceforth to  
keepe vs, to giue vs patience, and to  
will no otherwise for deliuerance  
or mitigation of our miserie, then  
may stand alwayes with thy good  
plesure & merciful will towards vs.

Graunt this deare father, not on=



302 Christian Prayers

ly to vs in this place, but also to all others else where, afflicted for thy names sake, through the death and merites of Iesus Christ our Lorde. Amen. I. B.

A prayer to God the father, the Sonne, and the holy Ghost.

**O** Almighty and euertliuing God, the eternall father of our Lorde Iesus Christ, which of thy vnmesurable goodnes hast opened thy self vnto vs, and with a loude voyce hast saide of thy sonne Iesus Christ our Lorde, Heare him: O maker & preseruer of all thinges, with thy coeternall sonne our Lorde Iesus Christ. which reigneth with thee, and was manifested in Ierusalem, & with thy holy spirite, which was powred vpon the Apostles: O wise God, mercifull Iudge, and mightie Lorde which hast saide: As truely as I liue,

and Meditations. 303

I will not the death of a sinner, but rather that he should conuert & amend: whiche also hast saide : Call vppon me in the day of thy trouble, & I will deliuer thee: haue mercie vpon vs for Iesus Christes sake, whome thou wouldest of thy merucylous and incomprehensible counsell shoulde be made for vs aaine sacrifice, mediator, reconciler, and peace-maker, to the end þ thou mightest shewe thine exceeding great wroth against sinne, and thine inestimable mercie towards mankind. Sanctifie & illuminate our heartes and soules with thy holy spirite, that wee may truly beleue in thee, call vppon thee, be thankfull vnto thee, and obedient to thy holy will. Defend, gouerne and cherish thy Church, as thou hast promised, saying: This is my couenāt Heb. 9.10. that I haue made with them, my spirit whiche is in thee, and my worde which

Esa. 59.

## 304 Christian Prayers

I haue put in thy mouth, shall not departe out of thy mouthe, nor out of y<sup>e</sup> mouth of thy seede for euer. **P**reſerue thoſe kingdomes and cōmon weales, which giue harborough to the people, and maintaine the miniſteric of thy holy word and Goſpell, that the kingdom of thy ſonne Jeſus Chriſt may encrease and ſhine throughout all the worlde.

A prayer  
to God  
the ſonne

Iohn. 14.

**O** Jeſus Chriſt, Sonne of the euerliuing God, crucified for vs, and rayſed alſo from the deade, and now reigning at the right hand of thy father, that thou maiest giue gifts vnto mee, which haſt ſaide: Come vnto mee all ye that labour, and are heauie laden, and I will reſreſh you, haue mercie vpon vs, & praye for vs vnto thy eternall father: ſanctifie and gouerne vs with thy holy ſpिरितe: helpe and ſuccour vs in all our neceſſities as thou haſt promiſed, ſaying: I will  
not

not leaue you comfortlesse.

**O** holie and blessed spirite, together with the father and the son, one true and euertliuing God, full of maiestie and power, which with thy heauenly inspiration quickenest the mindes of those that afore were dead in sinne, make it ioyfull the heartes of the faithfull penitent, bringest in to the way of trueth, all such as haue erred and gone astraye, comfortest the soules of such as hunger & thirst after righteousness, and plenteously enrichest those with diuerse giftes, which aske them in Iesus Chrestes name: purifie our heartes (wee beseech thee) and inflame them with the fire of thy loue: replenishe them with thy heauenly benefites and spirituall blessings, that they may be made meete temples for thee: leade vs into all trueth, which art the onely fountaine of trueth, and mortifie

A prayer  
to the ho-  
ly ghost.

# 306 Christian Prayers

in vs whatſoever proceedeth not of  
thee.

Or elſe pray thus.

**O** Holy ſpिरite, powred vppon the  
Apoſtles, which haſt promiſed vnto  
vs by the ſonne of God our Redeem-  
mer, to kindle in vs a true know-  
ledge and inuocation of God, as it  
Zach. 12. is written: I will powre vppon you  
ſpirit of grace & of compaſſion: make  
to ariſe in our heartes a true feare of  
God, and a true faith and knowledge  
of thy mercie, which the eternall fa-  
ther of our Lorde Jeſus Chriſt hath  
promiſed vnto vs for his ſonnes ſake.  
Be our comforter in all our counſels  
and daungers. Illuminate our vn-  
derſtanding, & fill our heartes with  
newe affections and ſpirituall moti-  
ons, and renewe vs both in ſoule and  
bodie, that we may die to ſinne, and  
liue to righteouſneſſe, and ſo in true  
obe-



and Meditations. 307

obedience may prayse the father of  
our Lorde Iesus Christ, & his sonne  
our redeemer, and thee also our com-  
forter euerlastingly.

A thanke sgiuing to God the Fa-  
ther, the Sonne, and the holy Ghost.

**W**E render thanks vnto thee, O  
almightie & eternall GOD,  
with thy deare Sonne our Lorde  
Iesus Christ, & with thy holy spi-  
rit, for that of thine exceeding great  
goodnesse, thou hast made thy selfe  
knowne vnto vs by most assured and  
euidēt testimonies: & for that thou  
hast gathered and chosen vnto thy  
selfe, a perpetuall Church, & woul-  
dest that thy sonne our Lorde Iesus  
Christ shoulde suffer death, to re-  
scue vs from death to life: for that  
thou hast giuen to vs thy Gospel and  
the holy Ghost: for that thou for-  
giuest vs our sinnes, deliuerest vs  
from

308 Christian Prayers

from the power of the diuell , and from eternall death, and giuest vnto vs euerlasting life : finally , for that thou hast visited vs with many great benefites, giuing vs life, foode , doctrine, peace in such places as we haue liued in, & hast diminished the paines which we haue iustly deserued.

A thank  
giuing to  
the sonne

We giue thanks vnto thee , O Lozde Iesus Christ, sonne of the liuing God, crucified for vs and risen againe , because thou hast coupled vnto thee our humane nature, and of thy inestimable loue diddest giue thy selfe to death for vs , turning vpon thee the great wrath of God thy father conceiued against vs, to receiue vs vnto him, and to purchase vs eternall redemption : because thou hast brought vs to this grace , wherein wee stande and reioyce in hope of the glorie of G O D : because thou doest preserue , cherishe , and defende

## and Meditations. 309.

sende thy Church against the Di-  
uell and all thine enemies : because  
thou giuest & renewsst often the light  
of thy Gospel , and mayntainest  
the ministerie of thy worde : be-  
cause thou doest forgiue vs our  
sinnes , and giuest vnto vs euer-  
lasting life : because thou art our  
Mediatour, and makest continuall  
intercession for vs : & finally because  
thou doest succour and p̄serue vs in  
all our necessities, daungers and af-  
flictions.

We giue thanks also vnto thee, A thank  
giuing to  
the holy  
Ghost.  
Oh holy spirit, the giuer of life, whi-  
che wast powred vpon the Apostles,  
because thou kindlest thy light in  
our hearts: because thou rulest, in-  
structest, admonishest, and helpest  
vs: because thou gouernest and gui-  
dest the labours and workes of our  
vocation, and sanctifiest vs to eter-  
nall life.

# 310 Christian Prayers

A prayer to God for his helpe  
& protection against the obsti-  
nate enemies of the truth.

**M**ost righteous Judge, God of  
all mercie and comfort, which  
by thy secrete iudgement and wise-  
dome doest suffer the wicked to tri-  
umph and increase for a time, for tri-  
al of the faith of thy welbeloued li-  
tle flock, and the mortifying of their  
lusts, but at length to the vtter con-  
fusion of thy enemies, and ioyfull de-  
liuerance of thy people: looke downe  
wee beseeche thee on thy dispersed  
sheep, out of thy holy habitation in  
heauen, and strengthen our weakne-  
ss against their furious rages: a-  
bate their pride: allwaie their ma-  
lice: confounde their deuises, wher-  
ewith they lift vp themselves against  
Christ Iesus thy sonne our Lord &  
sauiour, to deface his glory, and to set  
vp Antichrist. We be not able of our  
selues

selues to thinke a good thought,  
much lesse to stande against their as=  
sautes, except thine vnderferued grace  
and mightie arme defende and deli=  
uer vs. Performe thy promises made  
to Iacob, and stoppe the mouthes of  
the cursed Edomites . Call them to  
repentaunce whome thou hast ap=  
pointed to saluation : bring home  
them that runne astray , lighten the  
blind and teach the ignozant : forgiue  
all those that wilfully and obstinaty  
rebell not against thy holy will . Let  
thy fearefull threathnings pearce our  
stonie heartes , and make vs tremble  
at thy iudgementes . Make the ex=  
amples of them whome thou hast  
ouerthrowne in their owne deuises,  
as Cain, Cham, Nimrod, Esau, Pharao,  
Saul, Achitophel, Iudas, and such other  
to be a warning for vs , that we set  
not vp our selues against thy holpe  
will. Graunt free passage to thy ho=



## 312 Christian Prayers

his worde: that it may worke effectually in vs the worke of life and blessed hope of our saluatiō, to the eternall praise of thy maiestie through our mediator Christe Iesus: to whom with thee & the holy Ghost, thre persons and one God, be praise and thankesgiuing in all congregations, world without end. So be it.

A prayer for the afflicted and  
persecuted vnder the tyrannie of  
Antichrist.

**O** Mercifull Father, who neuer  
doest forsake suc.; as put their  
trust in thee: stretch forth thy  
mightie arme to the defence of our  
brethren, by the rage of enemies per-  
secuted, and greuously tormented in  
fundrye places for þe true profession of  
thy holy Gospel, who in their extrem  
necessities crie for comforte vnto  
thee. Let not thy long suffering, O  
Lord,

# and Meditations. 313

**L**ord, be an occasiō, either to increase  
 the tyranny of thy enemies, or to dis-  
 courage thy children, but with speed  
**O** Lord, consider their great mis-  
 eries and afflictions. Prevent the cru-  
 ell devise of Haman : stay the rage  
 of Holophernes : breake off the coun-  
 sell of Achitophell : Let not the wic-  
 ked say, Where is nowe their God. Let  
 thy afflicted flocke feele present aide  
 and reliefe from thee **O** Lord : looke  
 downe vpon them with thy pittifull  
 eye from thy holy habitation : send  
 terrour and trembling among their  
 enemies : make an ende of their out-  
 ragious tyrannie : beate backe their  
 boldnesse in suppressing thy truth,  
 in destroying thy true seruantes, in  
 defacing thy glozie, and in setting vp  
 Antichrist. Let them not thus proud-  
 ly aduance themselves against thee  
 and thy Christ, but let them vnder-  
 stand and feele that against thee they  
 fight.

214 Christian Prayers

fight. Preserve and defende the  
Cline, which thy right hande hath  
planted, and let all Nations see the  
glory of thine anointed. Amen.

A prayer to be saide before  
the preaching of Gods word.

**A** Almighty God and most mercifull  
father, whose sword is a lan-  
terne to our feete, and a light vn-  
to our steeles. wee most humbly be-  
seech thee to illuminate our minds,  
that we may vnderstand the myste-  
ries contained in thy holy lawe, and  
into the selfe same thing, that we  
godly vnderstand, wee may bee ver-  
tuously transformed, so that of no  
parte we offende thy diuine maiestie,  
through Iesus Chryste our Lorde.

An other.

**I**n this great darkenes of our soules  
(O Lorde) thou shinest diuers ways  
vnto

# and Meditations. 315

vnto vs by the light of thy grace,  
 but in nothing so effectually as in  
 the preaching of thy worde. Great  
 is the Haruest (as thou thy selfe hast  
 saide) and the workmen are few. The  
 greatest part of men are ignorant &  
 wrapped in miserable blindness, and  
 fewe there be that teach thy worde  
 truly, and as they ought. We be-  
 seech thee therefore to sende forth  
 workmen into thy haruest. Sende  
 teachers (O Lord) which are taught  
 of thee, and instructed by the spirite  
 of godly wisdom and vnderstan-  
 ding, which by their preaching will  
 seeke, not themselves, but thee, be-  
 cause they are godly: and can so do,  
 because they are wise & vnderstande.  
 Giue to the preacher of thy worde  
 here present, out of the treasures of  
 thy wisdom, that which hee may  
 powre vpon vs to our saluation: and  
 vnto vs giue thy grace & holy spirit  
 (O Lord).

# 316 Christian Prayers

(O Lord) so to heare and to receiue thy sworde, that the good seede whiche falleth vppon vs be not choked with thornes, or withered away with heate, or deuoured by the foules of the aire, but may growe vp in a good grounde, and fructifie with great increase.

A prayer to be saide after the  
Preaching of Gods worde.

1.Pet.5.

**A** Almighty God & most mercifull  
father, wee heartily beseech thee  
that this seed of thy sworde nowe

Num.29.

Deu.9.

Ios.7.

Matth.13

sowen amongst vs, may take suche  
deepe root, that neither the burning  
heate of affliction, or persecution  
cause it to swither, neither the thornie  
cares of this life do choake it, but  
that as seede sowne in good ground,  
it may bring forth thirtie, sixtie, and  
an hundred fold, as thy heauenly  
wisdom hath appointed. And be-  
cause



# and Meditations. 317

cause we haue neede continually to craue many things at thy handes, we humbly beseech thee ( O heauenly father ) to graunt vs thy holy spirit, so to direct our petitions, that they may proceed from such a feruent minde, as may be agreeable to thy most blessed will.

Luke. 11.  
Rom. 8.  
Iames. 5.  
1. Iohn. 5.  
Rom. 12.  
Wisdō. 9.

And seeing that our infirmitie is such, that we are able to do nothing without thy helpe, and that thou art not ignozant with howe many and great tentations we poore wretches are on euerie side compassed and inclosed, let thy strength ( O Lorde ) susteine our weakenesse, and assist vs with thy grace, that we may be safely preserved against all the assaults of Sathan, who goeth about like a roaring Lyon seeking to deuoure vs. Increase our faith ( O mercifull Father ) that wee doe not swarue at any time from thy heauenly worde.

2. Cor. 3.  
Iohn. 19.  
Philip. 2.  
Psal. 40.  
1. Pet. 1.

1. pet. 5.  
Luke. 17.

Aug=

## 218 Christian Prayers

**Pfal. 95.** Augment in vs hope and loue, with  
**Heb. 3. 15** a carefull keeping of all thy com-  
**1. Iohn. 2** mandements, that no hardnes of hart,  
 no hypocrisie, no concupiscence of  
 the eyes, nor inticements of þ world,  
 doe draw vs away frō thy obedience.  
 And seeing the times are dangerous  
 wherin we liue, let thy fatherly pro-  
 uidence defende vs againste the vio-  
 lence of all our enemies, and speci-  
 ally againste the furious rage of  
 that Romishe idoll, enemy to thy  
 Christ.

**1. Tim. 2.** Furthermore for as much as by  
 thy holy Apostle we bee taught to  
 make our prayers and supplications  
 for all men, we pray not onely for  
 our selues here present, but beseech  
 thee also to reduce all such as be yet  
 ignorant, from the miserable capti-  
**Rom. 15.** uitie of blindnesse and error, to the  
**1. Cor. 1:** pure vnderstanding of thy heavenly  
**Ephc. 4** trueth, that we all with one consent  
 and

## and Meditations. 319

and brittle of minde, may worſhippe thee our onely God and ſauour.

We beſeech thee alſo ( moſt deare father ) for all paſtoꝝ and miniſters to whome thou haſt committed the diſpenſation of thy holy worde, and charge of thy choſen people, that both in their life and doctrine they may be found faithfull, ſetting onely before their eyes thy glorie, and that by them all poore ſheep which wander and go aſtray, may be ſought out and brought to thy folde.

Ioh. 11.  
Math. 18.  
2. Iohn. 9.  
Mark. 6.

Againe, that it would pleaſe thee to deliuer thy Church from ſuch idle ſheepheards, wolues, and hirelings, as ſeeke themſelues and their bellies, and not thy glory, and the ſafegarde of thy flocke.

Moreouer becauſe the heartes of rulers are in thy handes, wee make our prayers vnto thee for all Princes and Magiſtrates, to whome thou haſte

Pro. 21.  
Rom. 17.  
Ioh. 16.  
Rom. 13.  
Iohn. 16.

## 320 Christian Prayers

John. 16. haste committed the administration of iustice: especially ( O Lord ) for the Queenes Maiestie, that it would please thee to indue her with thy plentifull grace and principall spirite, that she may with a pure faith acknowledge Iesus Christ thy onely Sonne to be King of all Kingdomes, and gouernour of all gouernours, euen as thou hast giuen all power vnto him both in heauen and in earth: & so work in her heart, that she considering whose minister she is, may hartily seeke, and zealously promote thy true honour and glory, carefully traueling to bring thy people committed to her charge, ( & yet remaining almoste in all partes of this realme in miserable blindness and darke ignorance ) to the true knowledge of thee, ruling and guidinge them, as she is taught & commaunded by thy holy word.

Also

## and Meditations. 321

Also we beseech thee, to indue all such as are in any authority vnder her, with thy grace and holy Spirit, that they may be founde brighte & faithfull in their calling, fauourers and furtherers of thy holy Gospel, maintainers & defenders of the true Preachers and ministers thereof, and such as in singlenes of heart wil seeke not themselves, but thy glory and the commodity of thy people.

And for that we be all members of the mysticall body of Christe Iesus, we make our requestes vnto thee, (O heauenly father) for all such as are afflicted with any kinde of crosse or tribulatio, as warre, plague, famine, sickenes, pouertie, imprisonment, persecution, banishment, or any other kinde of thy rodde, whether it be griefe of body, or vniquietnesse of minde, that it would please thee to giue them patience and con-

2. Cor. 12.  
Rom. 12.  
Iacob. 5.

2. Cor. 12.  
Heb. 13.

✠

Amen



## 322 Christian Prayers

stande, till thou sende them full deli-  
uerance out of all their troubles.

Finally (**O Lord**) we most humbly  
beseech thee to shew thy great mer-  
cie vppon our brethren which are  
persecuted, cast in prison, and daily  
condemned to death for the testimo-  
nie of thy trueth, and though they  
be vtterly destitute of all mans aide,  
yet let thy sweete comforte neuer  
depart from them, but so inflame  
their heartes with thy holy spirite,  
that they may boldly and cheereful-  
ly abide suche triall as thy godly  
wisedomme shall appoint: so that at  
length as well by their death as by  
their life, the kingdome of thy sonne  
Jesus Christ may increase and shine  
through all the worlde. In whose  
name we make our humble petiti-  
ons vnto thee, as he hath taught vs,  
saying: Our father which art, &c.

Heb. 13.

Rom. 8.

Psal. 41.

Iohn. 1.

1. Pere. 1.

Actes. 2.

Math. 10.

Luk. 21.

# and Meditations. 323

A prayer to be saide before the re-  
ceiuing of the communion.

**O** Father of mercie and God of all  
consolation, seeing all creatures  
do acknowledge and confesse thee  
to be their gouernour and Lord, it  
becommeth vs, the workmanship  
of thine owne handes, at all times to  
reuerence and magnifie thy godly  
maiestie: Firste, for that thou hast  
created vs to thine owne image and  
similitude, but chiefly because thou  
hast deliuered vs from that cuerla-  
sing death and damnation into the  
which Sathan drew mankinde by  
the meanes of Anne: from the bon-  
dage whereof neither man nor An-  
gell was able to make vs free: but  
thou (O Lord) rich in mercie & infi-  
nite in goodnes, hast prouided our  
redemption to stande in thine onely  
and welbeloued sonne: whom of very  
loue thou diddest giue to be made

Gene. 1.  
Ephe. 2.  
Galat. 1.  
Gen. 3.  
Actes. 4.  
Heb. 9.  
Apoc. 5.  
Iohn. 3.  
Heb. 8.  
Heb. 4.  
1. Pet. 1.  
Esa. 43.  
53.  
Matth. 3.  
17.  
Iere. 31.

¶

2

man

## 324 Christian Prayers

Heb. 8. man like vnto vs in all thinges, sinne  
 Rom. 5. excepted, that in his bodie he might  
 Heb. 2. receiue the punishment of our trans-  
 Iohn. 6. gression, by his death to make satisf-  
 Gen. 3. faction to thy iustice, and by his re-  
 Rom. 5: surrection to destroye him that was  
 Ephe. 3. authour of death, and so to bring a-  
 gaine life to the worlde, from which  
 the whole offspringe of Adam was  
 most iustly exiled.

O Lord, wee acknowledge that  
 Ephe. 2. no creature was able to comprehend  
 Ioh. 6. 17 the length and breadth, the daepenes  
 Gene. 6. and heighte of that thy most excel-  
 Rom. 3. lent loue, which moued thee to shew  
 Esai. 64. mercie where none was deserued, to  
 Psal. 5. 12 promise and giue life where death  
 Rom. 7. had gotten victorie, to receiue vs in-  
 Math. 16. to thy grace when we could do no-  
 1. Cor. 2. thing but rebell against thy mai-  
 Luk. 11. estie. The blind dulnes of our cor-  
 Mark. 10. rupt nature will not suffer vs suffici-  
 - ently to swey these thy most ample  
 bene-

# and Meditations. 325

benefites. Yet neuerthelesse at the  
commaundement of Iesus Christe  
our Lorde, we present our selues to  
this thy table ( which he hath left to  
be bled in remembrance of his death  
vntill his comming againe ) to de-  
clare and witnesse before the world,  
that by him alone we haue receiued  
libertie and life : that by him alone  
thou doest acknowledge vs to be thy  
children and heires : that by him a-  
lone we haue entraunce to the  
throne of thy grace : that by him a-  
lone we are possessed in our spiritu-  
all Kingdome to eate and drinke at  
his table, and with whome we haue  
our conuersation presently in hea-  
uen, and by whome our bodies shall  
be raised vp againe from the dust, &  
shall be placed with him in that end-  
lesse ioye, which thou ( O Father of  
mercie ) hast prepared for thine electe  
before the foundation of the worlde

Matth. 16.  
Luk. 22.  
1. Cor. 11.  
Iohn. 8.  
Galat. 5.  
Rom. 8.  
1. Pet. 1.  
Ephes. 5.  
Ephes. 2.  
Heb. 4.  
Rom. 3.  
Math. 25.  
Philip. 3.  
Ephes. 1.  
Ephes. 2.  
Apoc. 13.



## 326 Christian Prayers

Rom. 3.

Ephe. 2.

Titus. 3.

Rom. 8.

was layd. And these most inestimable benefites wee acknowledge and confesse to haue receiued of thy free mercie and grace, by thine onely beloued sonne Iesus Christe. For the which therefore wee thy congregation, moued by thy holy spirite, doe render to thee all thanks, praise and glozy for euer and euer.

A thankesgiuing after the receiuing of the Communion.

**M**ost mercifull father, we render vnto thee all praise, thanks, honour and glorie, for that it hath pleased thee of thy great mercies to graunt vnto vs miserable sinners, so excellent a gift and treasure, as to receiue vs into the fellowshippe and companie of thy deare sonne Iesus Christ our Lorde, whome thou hast deliuered to death for vs, and hast giuen him vnto vs, as a necessarie foode

1. Cor. 10

Rom. 4.

Iohn. 6.



## and Meditations. 327

foode and nourishment vnto euerla-  
 sting life. And now we beseech thee  
 also (O heauenly) father to graunt  
 vs this request, that thou neuer suf-  
 fer vs to become so vnkind as to for-  
 get so woorthy benefites, but rather  
 imprint and fasten them sure in our  
 heartes, that we may growe and in-  
 crease daily more and more in true  
 faith, which continually is exercised  
 in all manner of good woorks: and so  
 much the rather, (O Lord) confirme  
 vs in these perillous dayes & rages  
 of Sathan, that we may constantly  
 stand and continue in the confessi-  
 on of the same. to the aduancement  
 of thy glozie, which art God ouer all  
 things, blessed for euer.

Luk. 23.  
 Galat. 5.  
 1. Tim. 4.  
 Ephe. 5.  
 2. Pet. 3.  
 Matth. 5.  
 1. Pet. 2.

A lamentation of a sinner afflic-  
 ted in conscience for his offences.

**I**n the middes of the desperate as-  
 saultes of my soule, the intollera-  
 ble

## 328 Christian Prayers

ble heavinesse of my minde hath heretofore ( Lorde ) cryed as shal in thine eares, as though I had shrieked and with lamentations cryed out saying, helpe : helpe mee my God, my creatour, my most prouident keeper and euerlasting defender, for behold I perish.

On this occasion ( Lorde ) when heavinesse of minde did heretofore assault me, I remembred that thou haddest many times set before mine eyes the wonderfull greatnes of thy most tender loue towarde me, by the great multitude of thy benefites powred vppon me, which benefites euerie of thy woorkes ( as they came before mine eyes ) gaue mee iust occasion to be mindfull of.

Woulde not (thought I) if I had in a manner any grace at all, would not such loue bring nosse into my heart a wonderfull delectation, ioy, and

# and Meditations. 329

and comfort in God for the same? And againe, couldē such delight in Gods sweete mercie and tender loue towarde me (if I were not as euill as a c<sup>o</sup>staway that were none of Gods childe) be without lothing of my sinne, and lust and desire to do Gods holy will? And these thinges thought I (lie vpon me vnthankfull wretch) are either not at all in mee, or else in deede so coldly and slenderly, that they beeing truly weighed and compared to righteousness, are more vile then a filthy cloth starched in corrupt bloud. Esai. 64.

Oh (thought I) I am affraid, I haue deceiued my selfe: for thy seruantes at all times (I trowe) feelee otherwise then I now doe, & fruites of thy spirit, as loue, ioy, peace, & such like. But my loue (alas) towards thee, what is it? my ioy is not once almost felt of mee: for my verie soule

¶ 5

with=

# 330 Christian Prayers

**Pfal. 77.** Within mee (as David in his heaviness saide) refuseth comfort, and fa-  
reth as though it did bitterly des-  
paire: & what peace can I feele then,  
oz certaintie of thy fauour and loue?  
Iustly may I powze out this dolo-  
**Esai. 49.** rous lamentatiō of **Sion**: The Lord  
hath forsaken mee, and my Lord hath  
forgotten mee.

Even in the midst (I say) of  
these my former desperate assaults,  
mine intollerable heaviness cried to  
thee, O my God, and from heauen  
thou heardest my groanings, and  
therebpon first preparedst my hearte  
to aske comfort of thee, & then thou  
diddest accept my prayer, and gauest  
me plentifully my asking.

Oh my soule, consider well that  
thou art neuer able to declare the  
exceeding goodnesse of God in this,  
that hee hearde the verie desires  
of thee being afflicted: who is so rea-  
ble



die. fauourably to grant the requests  
of the afflicted, that oftentimes hee  
tarrieth not vntill they do call, but o-  
uer they call vpon him, hee fauou-  
rably heareth them, as the Psalmist  
saith: The desire of the afflicted thou  
hearest O Lorde: thou preparest their  
heartes, & thine eares heareth them.

Psalm. 102

O Lord my God, meruellous  
thinges are these, whether I consider  
this meruellous manner of thy hea-  
ring, or else the meruellous nature  
and propertie of thy goodnesse. Mer-  
uclous (no doubt) is that thy hea-  
ring, whereby the verie desires of  
the afflicted are hearde: but much  
more maruclous is this thy good-  
nesse, which tarriest not vntill the af-  
flicted doe desire thy helpe, but pre-  
parest first their hearts to desire, and  
then thou givest them their desires.

Yea Lord (worthie of all praise)  
it cannot otherwise be. For howe  
shoulde



## 332 Christian Prayers

shouldest thou do otherwise then thy nature and propertie is? Art not thou verie goodnesse and mercie it selfe? Howe canst thou then but pittie and helpe miserie?

Art not thou both the creatour and also the conseruer of all thinges? is so much as the Lyons whelpes  
 sal. 104. roaring after their pray, do seeke  
 sal. 147. their foode at thy handes, and the  
 Rauens birdes lacking meat, do call  
 vppon thee.

If then thy fatherly prouidence and tender care (O Lord) vppon all thy creatures be so great, that the be-  
 rie beastes and foules haue this ex-  
 perience of thy goodnes in their ne-  
 cessities that their roarings and cry-  
 ings haue the strength of earnest cal-  
 linges and desires: howe much ra-  
 ther doe these sighinges, groninges,  
 and desperate heauines of men, but  
 chiefly of thy children, crie and call  
 lowde

lowde in thine eares, though they  
speake neuer a worde at all?

Shoulde I then nowe despaire of  
thy fatherly mercie, whiles present-  
ly I feele thee, stirre vp my soule and Psal. 77.  
hearte to craue helpe at thy hande?  
Shoulde I thinke that thou wilt ab-  
sent thy selfe for euer: that thou wilt  
be no more intreated: that thy mer-  
cie is cleane gone: that thy promise  
is come bitterly to an ende: and that  
thou wilt now shut vp thy louing  
kindnesse in displeasure.

My Lord, for all alterations are  
of thy right hande, and turne alway  
to the best to them that feare thee,  
All this is but mine owne infirmi-  
tie: for thou art euer one, thy promi-  
ses be infallible, and thy loue to-  
wards thine, euerlastingly during.  
I will therefore in this my present  
tentation, & greuous assaulte, powre  
out the heauinesse of my hearte be-  
fore.

### 334 Christian Prayers

**Plal. 77** , foze thee deare father . Out of the  
 deepe will I crie, & lift vp my soule  
 vnto thee , from whom I assuredly  
 know my helpe is comming. I will  
 also for my present comfort, cal to re=  
 membrance ( O Lord my God ) thy  
 tender mercies towarde me already  
 shewed, the multitude of thy bene=  
 fites, the greatnes of the same , the  
 longe continuance of them , euen fro  
 my conception vntill this instant , &  
 finally thy continuall luste & desire  
 to powze them vpon me.

**Math. 11** And moreouer , with thy goodnesse  
 is so great ( O Lord ) that thou dost  
 not onely pitie miserie, but also cal=  
 lest the heauie hearted and afflicted  
 vnto thee, promising that thou wilt  
 ease their miserie: for as much as by  
 the motion of thy good spirit I loth  
 and abhorre my sinnes, feele the gre=  
 uousnesse of them , and thy heauie  
 wrath towarde me for the same, and  
 final=

# and Meditations. 335

finally, what neede I haue of thy  
gracious ayde and succour: therefore  
(O h Lord) in thy Sonne Christes  
name, with sure confidence and trust  
in thine infallible promise, in this  
mine anguish & trouble I come vn-  
to thee at thy mercifull calling, and  
craue comfort at thy hand. For thou  
hast promised, that when I loath my  
sinnes, thou wilt vterly forget them:  
when I feele the greuous burthen  
of them, thy mercie swalloweth  
them vp: when I seeke that I want,  
thou wilt assuredly graunt it me,  
For sith thou mouest my hearte to  
desire helpe, how shoulde I mistrust,  
but thou wilt for thy truth sake, giue  
me my asking?

Yea, where I knowe not howe, or  
what to desire as I ought, thy holy  
spirite graciously working in mee,  
maketh intercession mightily for me Rom. 8.  
with gronings which can not bee  
expres-



### 336 Christian Prayers

expressed, and therewithall certifieth my spirit, that by adoption through thy great mercie and goodnesse I am become thy childe and heire.

Rom. 8.

Why should I not then be of good comfort and ioyfull in thee my God? For if thou be on my side, who can be against mee? Since thou diddest not spare thine owne sonne, but gauest him for mee, euen when I was thine enemy: howe shalt thou not with him, nowe that by his death I am brought into thy fauour, giue mee all thinges with him, and for his sake? Who shall lay any thing to the charg of thine elect? It is thou Lord which iustifiest mee. It is Christe that hath dyed for mee, yea rather that is risen againe for mee, who also is set on thy right hand, & hath taken possession, yea, and perpetually maketh there intercession for me, untill that ioyfull day be come, when

I



I shall haue full fruition of the Ephc. 1.  
 moſte glorioꝛs preſence of thy  
 diuine maiestie, in that kingdome  
 whiche thou haſt prepared be-  
 fore the beginning of the world, but  
 in time ( to thy gracious goodneſſe  
 thought beſt ) made knowne to me,  
 by giuing thy holy ſpirite into my  
 heart: whereby, when I firſt ( Lord )  
 beleueu thy holy worde ( which is  
 thine owne power to ſaue all that Rom. 8.  
 beleue ) I was ſealed, confirmed, and  
 ſtabliſhed in the certaintie of y<sup>e</sup> thine  
 euerlaſting kingdom and inheritaunce.

For the which inestimable bene-  
 fite of thy rich grace ( Oh Lord my  
 God ) I beſeech thee, euen for the loue  
 thou beareſt to Chriſte Ieſus thy  
 ſon, & thy mercie thou haſteſt on him  
 when he cried on the croſſe: My God, Matt. 27.  
 my God, why haſt thou forſaken me?  
 Help, help, I ſay & inflame my heart  
 with loue ſo plentifully towardeſ  
 y<sup>e</sup> thee

# 338 . Christian Prayers

thee againe, that I may be euen swallowed vp in the ioyfull feeling of the same, in such sort that I may of berie thankfulnessse loue thee my **G O D** alone, thee I say my deare **G O D**, and nothing but thee, and for thy sake. **O** holy spirite whose worke this is in mee, increase this thy worke of thine infinite mercie, and preserue mee that I neuer become vnthankfull vnto thee therefore, **A men.**

## A prayer for the sicke.

**O** Most mercifull God, which according to the multitude of thy mercies dost so put away & sine of those which truly repēt, that thou remembrest them no more: open thy eyes of mercie, and looke vpon this thy sicke seruant, who most earnestly desireth pardon and forgiu enesse. **Renue in him (most louing father)**  
What

What soeuer hath beene decayed by the fraude and malice of the diuell, or by his owne carnall will and frailtie. Preserve and continue this sicke member in the vnitie of thy Church. Consider his contrition, accept his teares, assuage his paine as shall bee seene to thee most expedient for him. And for as much as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearly beloued sonne Iesus Christ.

A prayer to be saide at the houre  
of death.

**O** Lord, Iesus Christ. which art the onely health of all men liuing, and the everlasting life of them that die in thee: I wretched sinner do submit my selfe wholly vnto thy  
Y 2 most

# 340 Christian Prayers

most blessed will, and being sure that the thing cannot perish which is committed vnto thy mercie, willingly now I leaue this fraile and sinnfull fleshe, in sure hope that thou wilt in better wise restore it to mee againe at the last day in the resurrection of the iust. I beseech thee most mercifull Lorde Iesus Christ, that thou wilt by thy grace make stronge my soule against all tentations, and defende mee with the buckler of thy mercie against all the assaults of the diuell.

I see and acknowledge that there is in my selfe no helpe of saluation, but al my confidence, hope, and trust, is in thy rich mercie and goodnesse. I haue no merites or good workes which I may alledge before thee: of sinnes and euill workes (alas) I see a great heape: but yet through thy mercie I trust to be in the number of  
them

# and Meditations. 341

them to whome thou wilt not impute their sinnes, but wilt accept and take mee for righteous and iust, and to be an inheritour of cuerlastinge life.

Thou mercifull Lord wast borne for my sake: thou diddest suffer both hunger and thirst for my sake: thou diddest teach, pray, and fast for my sake: all thy holy actions, and works thou wroughtest for my sake: thou sufferedst most greivous paines and tormentes for my sake: finally thou gauest thy most precious bodie and bloode to be shed on the crosse for my sake. Now, most merciful Saviour, let all these things profite me, that thou freely hast done for me, which hast given thy selfe also for mee. Let thy blood cleanse and wash away the spottes and fowlenesse of my sinnes. Let thy righteousness hide and couer my vnrighteousnes. Let the merites



# 342 Christian Prayers

of thy passion and bloudshedding be  
the satisfaction for my sinnes. Giue  
me Lord thy grace, that the faith of  
my saluation in thy bloude swaue  
not in mee, but maie euer bee firme  
and constant: that the hope of thy  
mercy and life cuerlasting neuer de-  
cay in me: that loue swaxe not colde  
in me: finally, that the weakenesse  
of my flesh be not overcome with  
the feare of death.

Graunt me mercifull Saviour, þ  
when death hath shut vp the eyes of  
my bodie, yet the eyes of my soule  
may still beholde and looke vpon  
thee: and when death hath taken a-  
way the vse of my tongue, yet my  
heart may crie and say: Lord into thy  
handes I commend my soule: Lord le-  
su receiue my spirite.

A prayer for a woman with  
childe.

Thou

**T**hou art wonderful (O Lord)  
in al thy woꝛkes, and what so e-  
uer thy good pleasure is, þ doest  
thou easily bzing to passe, neither is  
there any thing impossible with thee  
that thou wilt haue done. And albeit  
this thy almightie power sheweth  
it selfe aboundantly in al thy woꝛks,  
yet in conceiuing, foꝛming, and bzing-  
ing foꝛth of man, it shineth most e-  
uidently.

At the beginning O (Father)  
when thou madest man and woman,  
thou commandedst them to increase,  
multiplic, and replenish the earth.  
If through the subtile inticementes  
of Sathan they had not transgressed  
thy commaundement by eating the  
forbidden fruite, the woman whome  
thou hast appoynted to be the instru-  
ment and vessell to conceiue, nourish  
and bzing foꝛth man through thy  
wonderful woꝛkmanship, had with-

# 344 Christian Prayers

out any labour, paine or trauel brought forth her frutie .

But that which thy goodnes made easie, sin and disobedience hath made harde, painefull, dangerous, and without thy speciall helpe and succour, impossible to bee brought to passe : so that nowe all women bring forth their childre in great sorowes, paines, and troubles. Notwithstanding, that which through their owne imperfection and feeblenes, they are not able of theselues to passe, thou through thine vnspeakable power makest easie in them, and bringest vnto a ioyfull end.

We therefore being fully perswaded of thy fauour and goodnesse, of thy present helpe, and of thy sweete comfozte in all miseries and necessities, knowing also by the testimonies of thy holy word how great and intollerable the paines of women are

are that trauell of childe, if through  
thy tender mercie they bee not inti-  
gated and eased: most humbly pray  
thee for Iesus Chrestes sake thy son  
our Lorde, to helpe and asist this  
thy seruauent nowe in trauell and la-  
bour, that by thy almightie power  
shee may safely bringe forth that  
which by thy goodnes she hath con-  
ceiued, and that thy louing kindnes  
may make that easie and tollerable  
vnto her, which Anne hath made hard  
and painefull.

Cease (O Lorde) the paines which  
thou most righteously hast put vpon  
her and all women, for the Anne and  
disobedience of our graundmother  
Eue, in whom al we haue Anned. We  
present with her in her trouble, ac-  
cordinge to thy mercifull promise:  
Giue her strength, and make perfect  
that which thou hast so gratioosly  
begun. Let thy power be shewed no

# 346 Christian Prayers

lesse in the safe bringing forth, then  
in the wonderfull forming and fashio-  
ning of that she beareth. Make her  
a glad and a ioyfull mother, that she  
through thy goodnesse, being safely  
deliuered and restozed to health a-  
gaine, may liue and praise thy blessed  
name for euer.

A psalme to be saide in the time  
of any common plague, sicknes, or  
other crosse and visitati-  
on of God.

**Psal. 95.** **O** Come let vs humble our selues  
and fall downe befoze the Lord  
with reuerence and feare.

For he is the Lord our God, and  
we are the people of his pasture, and  
the sheepe of his handes.

**Osee. 6.** Come therefore, let vs turne a-  
gaine vnto our Lord, for he hath  
smitten vs, and he shall heale vs.

**Actes. 1.** Let vs repent and turne from our  
wickednes



wickednesse, and our sinnes shalbe forgiven vs.

Let vs turne, and the Lord will turne from his heauie wrath, and will pardon vs, and we shall not perish.

For we acknowledg our faultes, Psal. 51. and our sinnes are euer before vs.

We haue soze prouoked thine anger (O Lord:) thy wrath is waxed hote, and thy heauie displeasure is soze kindled against vs. Lamen. 3

Thou hast in thine indignation stricken vs with greuous sickenesse, and by and by we haue fallen as leaues beaten downe with a vehement winde. Esai. 64.

In deede we acknowledge that our punishmentes are lesse then our desertinges: but yet of thy mercie Lord correct vs to amendment, and plague vs not to our destruction. Iudeth. 8  
Iob. 11.  
Sapi. 12.

For thy hand is not shortned, that thou

# 348 Christian Prayers

thou canst not helpe : neither is thy goodnesse abated , that thou wilt not heare.

**Esa. 65.** Thou hast promised, O Lord, that afore we crie thou wilt heare vs: whylest we yet speake , thou wilt haue mercie vpon vs .

**Tobias. 3.** For none that trust in thee shall  
**Iob. 5.** be confounded : neither any that call  
**Oseas. 6.** vpon thee shalbe despised.

For thou art the onely Lord, who woundest and doest heale againe, who killest & reuivest, bringest euen to hell, and bringest backe againe .

**Sapie. 23** Our fathers hoped in thee , they trusted in thee, and thou diddest deliuer them.

They called vpon thee , and were helped: they put their trust in thee, and were not confounded.

**Psal. 6.** O Lord, rebuke vs not in thine indignation: neither chasten vs , in thy heauie displeasure.

**O** remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon vs, **O** Lord, for thy goodnes. Psal. 25.

Haue mercie vpon vs, **O** Lord, for we are weake: **O** Lord heale vs, for our bones are vexed.

And nowe in the vexation of our spirits and the anguish of our soules, we remember thee: and we crie vnto thee, heare, Lord, and haue mercie. Baruc. 3.  
Jonas. 2.

For thine owne sake, and for thy holy names sake incline thine eare and heare, **O** mercifull Lord. Danic. 9.

For we doe not powze out our prayers befoze thee, trusting in our owne righteousness: but in thy great and manyfold mercies.

Wash vs thzoughly from our wickednes: and cleanse vs from our sins.

Turne thy face from our sins, and put out all our misdeedes.

Make vs cleane heartes, **O** God:  
and

### 350 Christian Prayers

and renue a right spirite within vs.  
Psal. 70. Helpe vs O God of our saluation,  
for the glorie of thy name: O deliuer  
vs, and be mercifull vnto our sinnes  
for thy names sake.

So we that be thy people, & sheepe  
of thy pasture, shall giue thee thanks  
for euer, and will alwaies be shew-  
ing forth thy praise from generation  
to generation.

Glorie be to the father, &c.

As it was in the beginning, &c.

A psalme of thankesgiuing for  
deliuerance from the plague, or a-  
ny other kind of sicknes, trou-  
ble or affliction.

Pal, 85. **L**ORD, thou art become gracious  
to thy lande, thou hast turned  
away the afflictions of thy ser-  
uants.

Thou hast taken away all thy dis-  
pleasure, and turned thy selfe from  
thy

thy wrathfull indignation.

For if thou Lord hadst not helped Psalm.94.  
vs, it had not failed but our soules  
had beene put to silence.

But when we said: our feete haue  
slipped, thy mercie (O Lord) helped  
vs vp.

In the multitude of the sorowes  
that we had in our heartes, thy com-  
fortes haue refreshed our soules.

Our soules swayed still vpon Psalm.62.  
the Lord, our soules hanged vpon  
his helpe, our hope was alwaies in  
him.

In the Lordes word will we re-  
ioyce, in Gods word did we comfort  
our selues.

For the Lord saide: Call vpon Psalm.50  
me in the time of trouble, and I will  
heare thee, and thou shalt praise me.

So when we were poore, needie, Psalm.40.  
sickly, & in heauines, the Lord cared  
for vs: he was our helper and our de-  
liuerer.



# 352 Christian Prayers

Deliuere according to his word.

**Psal. 17.** In our aduersitie and distresse he hath lift vp our heades, and saued vs from vtter destruction.

**Psal. 33.** He hath deliuered our soules from death: he hath fed vs in the time of dearth, he hath saued vs from the noysome pestilence.

**Psal. 137.** Therefore will we offer in his holy temple the oblation of thanksgiving with great gladnes: we wil sing and speake prayes vnto the Lord our Saviour.

**Psal. 106.** We will giue thanks vnto the Lord, for he is gracious, & his mercie endureth for euer.

**Psal. 86.** The Lord is full of compassion and mercie, long suffering, plenteous in goodnes and pitie.

**Psal. 57.** His mercie is greater then the heauens, and his gracious goodnesse reacheth vnto the cloudes.

**Psal. 103** Like as a father pitieth his owne child

and Meditations. 353

children : euen so is the Lord mercifull vnto them that feare him.

Therefore will we praise thee and thy mercies, O God : vnto thee will we sing, O thou holy one of Israel. Psal. 71.

Wee will sing a newe song vnto thee, O God: we wil praise the Lord with Psalmes of thanksgiuing. Psalm. 68

O sing prayles. sing prayles vnto our God : O sing prayles, sing prayles vnto our king. Psal. 47.

For God is the king of the earth : sing prayles with vnderstanding.

We wil magnifie thee, O God our king : we will praise thy name for euer and euer. Psal. 145.

Euery day will we giue thanks vnto thee, and praise thy name for euer and euer.

Our mouth shal speake the praises of the lord, & let all flesh giue thanks to his holy name, for euer and euer.

Blessed be the Lord God of Israel. Psal. 72.

354 Christian Prayers.

rael for euer : and blessed be the name  
of his maiestie , world without end.  
Amen.

Glorie be to the father, &c .

As it was in the beginning. &c.

Praiers to be saide before meales  
and after.

**A**ll things depend vpon thy pro-  
uidence ( O Lord ) to receiue at  
thy hands due sustenance in time  
Psa. 104. cōuenient. Thou giuest to them, and,  
they gather it : thou openest thy hand  
and they are satisfied with all good  
thinges.

**O** heauenly father which art the  
fountaine and full treasure of all  
goodnesse, we beseeche thee to shewe  
thy mercie vpon vs thy childzen, and  
1. Tim. 4. sanctifie these giftes which we re-  
ceiue of thy mercifull liberalitie,  
graunting vs grace to vse them so-  
berly and purely, according to thy  
blessed

# and Meditations. 355

blesſed will: ſo that hereby we may  
acknowledge thee to be the authour  
and giuer of all good thinges: and a-  
boue all, that we may remember  
continually to ſeeke the ſpirituall  
foode of thy worde, wherewith our  
ſoules may be nourished euerlaſting-  
ly, through our ſauour Chriſt, who  
is the true bread of life, which came  
downe from heauen, of whom who-  
ſoeuer eateth ſhall liue for euer, and  
raigne with him in glorie worlde  
without end. So be it.

Tim. 2,

Iohn. 6.

## An other prayer before meales.

**W**hether ye eat or drinke (ſaith  
S. Paul) or whatſoeuer ye doe  
eſe, let al be done to the praiſe  
and glorie of God.

I. Cor. 10

Eternal and euerliuing God, fa-  
ther of our Lord Ieſus Chriſt, who  
of thy moſt ſingular loue which thou

32

ba

## 356 Christian Prayers

barest to mankinde, hast appointed to his sustenance, not onely the fruits of the earth, but also the foules of the aire, the beasts of the field, and fishes of the sea, and hast commaunded thy benefites to bee receiued as from thy handes with thankesgiuing, assuring thy childzen by the mouth of thine Apostle, that to the cleane all thinges are cleane, as the creatures which be sanctified by thy sworde and prayer: grant vnto vs, so moderately to vse these thy giftes present, that our bodies being refreshed, our soules may bee more able to proceede in all good workes, to the praise of thy holy name, through Iesus Christ our Lord. So be it.

*Our father which art in heauen, &c.*

*An other.*

**O** Eternal God, the verie God of peace and all consolation: which brought



broughtest againe from death our  
 Lorde Iesus the great shepheard of  
 the sheepe, thzough the bloud of the  
 euerlasting couenant: make vs fruit=  
 full in all good works to doe thy wil,  
 and worke in vs that which is accep=  
 table in thy sight. Sanctifie vs  
 throughout, and keep our whole spi=  
 rit, soule, and body, faultles vnto the  
 conning of thy deare Sonne our  
 Lorde Iesu Christ. Thou art faith=  
 full (O Father) who hast promised  
 this, who also shalt bring it to passe:  
 to thee therefore be giuen euerlasting  
 praise, honour, and glorie. Amen.

*A thankesgiuing after meales.*

**L**et al nations magnifie & Lorde,  
 let all people reioyce in prapling  
 and extolling his great mercies:  
 For his fatherly kindnesse is plenti=  
 fully shewed forth vpon vs, and the  
 truth

# 358 Christian Prayers

trueth of his promise endureth for-  
euer.

We render thanks vnto thee, O  
Lord God, for the manifold bene-  
fits which we continually receiue  
at thy bountifull hand, not onely  
for that it hath pleased thee to feede  
vs in this present life, giuing vnto  
vs al thinges necessarie for the same:  
but specially because thou hast of  
thy free mercie fashioned vs a newe,  
into an assured hope of a farre better  
life, the which thou hast declared vn-  
to vs by thy holy Gospell.

Wherefore we humbly beseech thee  
Oh heauenly father, that thou wilt  
not suffer our affections to be so in-  
tangled and rooted in these earthly  
and corruptible thinges, but that we  
may alwayes haue our mindes di-  
rected to thee on high, continually  
watching for the comming of our  
Lord Iesus Christ, what time he  
shall

and Meditations. 359

Thal appeare for our full redemption.  
To whome with thee and the holy  
Ghost be all honour and glorie, for  
euer and euer. So be it.

An other thankegiuing  
after meales.

**G**lorie, praise, and honour be vnto  
to thee most mercifull and om-  
nipotent father, who hast fedde  
and daily dost feede (of thy most bon-  
tifull goodnes) all liuing creatures:  
We beseeche thee, that as thou hast  
nourished these our mortall bodies  
with corporall foode, so thou woul-  
dest replenish our soules with the  
perfect knowledge of the liuely word  
of thy beloued sonne Iesus Christ,  
to whome with thee and the holy  
Ghost be praise, glorie and honour  
for euer. So be it.

¶ An other.

34

Most

360 Christian Prayers

**M**oste bountifull and gracious  
 God, which feedest all flesh, and  
 hast promised that asking of  
 thee, wee shal not lack, if wee first seek  
 thy kingdome and the righteousnes  
 thereof, we feeling presently the be-  
 nefite of this thy gracious promise  
 in feeding our bodies with this coz-  
 porall foode, do render vnto thee most  
 heartie thanks for the same, beseech-  
 ing thee likewise to feede our soules  
 with that heaucnly foode which pe-  
 rissheth not, but abideth into euerla-  
 sting life: so that we being nourished  
 by thy goodnes both in bodye and  
 soule, may be apt and readie to do all  
 good woꝝks which thou hast prepa-  
 red for vs to walke in, through Je-  
 sus Christ our Lord.

Vnto him that loued vs, and waf-  
 shed vs from our sinnes in his bloud,  
 and made vs kinges and Priestes vnto  
 God his ffather, be all glorie, power &  
 domi-

dominion for euermore. Amen.

*An other.*

**T**he God of glorie who hath created, redeemed, and presently feeds us, be blessed for euermore. *Ame.*

The God of all power, who hath called from death the great pastour of the sheepe our Lorde Iesus, comfort and defend the flocke which hee hath redeemed by the blood of the eternall testament: increase the number of true preachers: repress the rage of obstinate tyrants: lighten the heartes of the ignorant, releue the paines of such as be afflicted, but specially of those that suffer for the testimonie of the trueth: and finally confound Satan by the power of our Lorde Iesus Christ. So be it.

Prayers



**PRAYERS, COMMON-**  
 ly called Lidleys prayers,  
 with certaine godly ad-  
 ditions.

Before thou prayest, forgiue, if thou  
 hast any thing against any man, &  
 come not to GOD with a double  
 heart, but lift vp pure handes with-  
 out wrath or doubting. 1.Tim.  
 2.



**A**lmightie and moste  
 mercifull father, I  
 thy poore creature and  
 worke of thy handes,  
 acknowledg and con-  
 fesse vnto thee my  
 manifeilde sinnes and offences,  
 which I fro my youth bp vnto this  
 day, haue committed against thee in  
 thought, word, and deede, beseeching  
 thee for Iesus Christ thy deare sons  
 sake

Lidley's Prayers. 363

lake, to haue mercie vpon me, and to pardon the same, according to thy great mercie, which hast promised, that At what time so euer a sinner doth repent him of his sinne, from the bottome of his heart, thou wilt put all his wickednesse out of thy remembrance.

**O** Lord, I confesse that I was bozne in sinne and conceiued in wickednesse, and am by nature a Childe of wrath: For in my fleshe dwelleth no good thing, and of my selfe I am not able to thinke a good thought, much lesse to do that thou in thy law requirest of me, saying: Cursed is he y continueth not in all thinges that are written in the law, to do them. Againe Thy law is spiritual, but I am carnall, sold vnder sinne. Therfore, **O** Lord I come vnto thee for grace (which hast said, Aske & ye shal haue: seeke & ye shal find: knock & it shalbe opened vnto you:

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 day, haue committed againſt thee in  
 thought, word, and deepe, beſeeching  
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Lidleys Prayers. 363

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you) to preuent & draw my will vnto  
all goodnes : for none can come vnto  
thee except he be drawen : and except  
we be borne from aboue , we cannot  
see the kingdome of God.

Therefore (O Lorde) renewe in  
mee a right spirit, that I may receiue  
strength and ablenes, to do thy righ-  
teous will.

Graunt that I may euer desire &  
will that which is most pleasing and  
acceptable to thy will.

Thy will be my will, and my will  
be alwayes to followe thy will.

Let there be euer in mee one will  
and one desire with thee, and let mee  
neuer desire to will or not to will,  
but as thou wilt.

Graunt me that aboue all thinges  
I may rest in thee, and fully quiet  
and pacifie my heart in thee: for thou  
Lord art the true peace of the heart,  
and the perfect rest of the soule.

Thou



Lidleys Prayers. 365

Thou knowest Lord, what is most profitable & expedient for mee: wherefore doe with mee in all things as it shall seeme best vnto thee. For it may not bee but well that thou dost, which doest moste iustly & blessedly dispose all thinges after thy most godly wisdom. Therefore whether it be by prosperitie or aduersitie, losse or gaine, sicknesse or health, life or death, thy will be done.

Cast out of my heart, all vnprofitable cares of worldly thinges, and suffer mee not to be led with the vnstable desires of earthly vanities: but giue me grace that all worldly and carnall affections may be mortified & die in me.

Graunt vnto mee the strength of thy holy spirite, to subdue this body of sinne with the whole lusses thereof, that it may bee obedient both in will, minde and members, to doe thy  
holy

holy will.

Ephe. 9.

Assist me with thy grace (O Lord) that I may be strengthened in the inward man, and be armed with thy holy armour, whiche is the best place of righteousness, the shield of faith, the hope of salvation for an helmet, and the sword of the spirit, which is thy holy sword, that I may stand perfect in all that is thy will and bee found worthy, through, Christ, to receiue the crowne of life which thou hast promised to all them that loue thee.

Giue me grace that I may esteeme all thinges in this world as they be, transitory & soone vanishing away, and my self also with them drawing towarde mine ende: For nothinge vnder the sunne maye longe abide, but all is vanitie and affliction of spirit.

Oh Lord God which art Sweete-  
ness

nes buspeakeable, turne into bitter-  
nes vnto me al transitorie and earth-  
ly delightes, which may drawe mee  
from the loue of eternall thinges :  
and for all worldly comfortes, giue  
me the sweete comfort of thy holy  
spirite : for thou Lord art my ioye,  
my hope, my crowne, and my glorie.

Blessed are they that for the loue  
of thee, let not by the pleasures of  
this world, but crucifie the flesh and  
the lustes therof, so that in a cleane &  
pure conscience they may offer their  
prayers vnto thee, and be accepted to  
haue companie with thee, together  
with thy Angels & heauenly spirits.

O euerlasting light, sende downe  
the beames of thy brightnes, & ligh-  
ten the inward partes of my hearte.

Open my hearte, that I may be-  
holde thy lawes. and teache mee to  
walke in thy commandementes.

Beholde my weakenes (O Lord)  
and

and consider my frailnesse, best known vnto thee.

Faine would I cleaue fast to heavenly thinges, but woꝛldly affectiōs and tentations plucke mee back: they daily rebell, and suffer not my soule to liue in rest.

Which although they drawe mee not away to consent, yet neuertheless their assaults be verie grievous vnto me.

O h what a life may this be called, where no trouble noꝛ miserie lacketh: where euery place is full of snares of mortall enemies?

Foꝛ one trouble oꝛ tentation ouerpasse, an other commeth by and by, and the first conflict yet during, a newe battell sodenly ariseth.

Tedious it is to me to liue in such battel: but I perceiue such conflictēs are not vnprofitable foꝛ me, whilest I know my selfe and mine infirmities

yes the better, and am thereby com=  
pelled to seeke helpe at thy hand.

It is good for mee (O Lord) that  
thou hast thus exercised and hum=  
bled me, that I may learne to dread  
thy secreete and terrible iudgements,  
which scourgest every childe that  
thou receivest, which bringest down  
to the gates of hel, and bringest backe  
again.

I yeeld thee thanks therefore that  
thou hast not spared my sinnes, but  
hast punished mee with scourges of  
longe, and hast sent afflictions and an=  
guish within and without.

Of grace & fauour it is (O Lord)  
that thou sufferest thy seruants to be  
troubled and afflicted in this world,  
because they should not be condem=  
ned with the world.

Thou wouldest that they shoulde  
here be broken with affliction, that  
they may after rise in a newe light,  
A a be



be clarified and made glorious in thy  
kingdome.

Oh holy father, thou hast ordey-  
ned it so to be, and it is done as thou  
hast appoynted.

Wherefore (O Lord) giue mee  
the grace to rest in thee aboue all  
thinges, and to quiet my heart in thee  
aboue all creatures, aboue all glorie  
and honour, aboue all dignitie and  
power, aboue all health and beutie,  
aboue all riches and treasure, aboue  
all ioy and pleasure, aboue all fame  
and praise, aboue all mirth and con-  
solatiō that mans heart may take or  
feelee besides thee. For thou Lord art  
most good, most wise, most righte-  
ous, most holy, most iust, most bles-  
sed, most high, most mightie, most  
comfortable, most beautifull, most  
louing, most glorious. in whom all  
treasures of goodnesse most perfectly  
rest.

And

Lidleys Prayers. 371

And therefore whatsoeuer I haue  
besides thee, it is nothing vnto mee:  
for my heart may not rest, nor fullie  
be pacified, but onely in thee.

Oh Lord Iesu, who shal giue me  
winges of perfecte loue, that I may  
flie vp from these woorldly miseries,  
and rest with thee?

Oh Christ, the king of euerlasting  
glorie, my soul crieth vnto thee with  
continual gronings, & saith: how long  
tarieth my Lord God to come to me?

Oh, when shall the end come of all  
these miseries?

When shall I cleane be deliuered  
from the bondage of sinne?

When shal I Lord, haue my mind  
onely fixed on thee, and be merie in  
thee with perfect ioye and gladnesse?

When shal that blessed houre come  
that thou shalt visite me, and make  
me glad with thy blessed presencer,  
when thou shalt be to me all in all?

A a 2 When.

372 Lydleys Prayers.

When shall I come vnto thee, and  
feele and enioy those sweete consolations  
which with thy blessed saintes  
are alwayes present?

When shall I haue peace without  
trouble, peace without, & peace within,  
& on every side stedfast and sure?

O Lord Iesu when shall I stand  
and beholde thee, and haue full sight  
and contemplation of thy glorie?

When shall I be with thee in thy  
kingdome, that thou hast ordeined  
for thine elect befoze the beginning?

O blessed mansion of that heavenly  
cittie: O most cleare day of  
eternitie, whome the night may neuer  
darken.

This is the day alwayes cleere and  
merie, alwaies sure and neuer changing.

This day shineth cleerely to thy  
saints in heaue (O gracious God)  
with everlasting brightnesse: but to  
vs

Lidleys Prayers. 373

hs here on earth (so great is the darkness of sin in hs) it shineth obscurely, and as it were a farre off: we see but a glimmering thereof.

woulde to God this day might shortly appeare, and shine vnto hs, and that these worldly vanities were at an end.

Thy heavenly Citizens know and feele how ioyfull this day is: but we the Children of Eue, strangers and exiles here on earth, doe lament and bewaile the bitter tediousnes of this present life, short and euill, full of sorrowe and anguish.

Where man is oftentimes defiled with sinne, disquieted with troubles, oppressed with cares, busied with vanities, blinded with errors, overcharged with labours, vexed with tentations, overcome with vaine delights and pleasures of the worlde, & miserably swrapped in

# 374 Lidleys Prayers.

many kindes of calamities.

Wherefore, O Lord arise, and help me: comfort mine exile: alluage my sorowe: destroy the power of mine enemies, the kingdome of Sinne, Satan, the world, and my wicked flesh, which alway make battell against me, and bring these conflicting dayes to an end. So shal I sing praises vn- to thee (O God of my saluation) and magnific thy holy name world with out end. Amen.

A confession of finnes, and a prayer for the remission thereof.

O Lord God, rich in mercie, and of great goodnesse, who of thy tender loue towardes vs, euen when we were thine enemies, diddest send into the world thine own deare Sonne Iesus Christ to be a true sacrifice for our finnes: so that whoso-  
euer



Lidleys Prayers. 375

eu<sup>er</sup> beleueth in him, should not  
perish, but haue life eu<sup>er</sup>lasting: haue  
mercy vpon me, according to thy great  
mercies, and according to the mul-  
titude of thy compassions put away  
mine iniquities.

For mine iniquities are gone ouer  
my head, and as a weightie burthen  
they presse me downe. Psal. 38.

Against heauen and against thee  
haue I sinned, O Lord, I am not  
worthy to be called thy childe. Luke. 15.

I am ashamed to lift vp mine eyes  
vnto thee, for my sinnes are ascended  
vp into thy sight.

There is nothing sound in my flesh  
because of thy displeasure, neither is  
there any rest in my bones because of  
my sinne. Psal. 38.

Behold I am sold vnder sin, and in  
my flesh ther dwelleth no good thing. Rom. 7.

For the good which I would doe,  
I doe not: but the euill which I

I a 4 would

376 **Lidleys Prayers.**

**Would not doe, that I doe.**

**Wash me therefore O Lord fro mine iniquities, & cleanse me from my sin.**

**Psal. 51.**

**Purifie my heart by the sanctifying of thy holy spirite, and by the sprinkling of the blood of thy deare sonne, from the filth of sinne and an euill conscience.**

**Psa. 51.**

**Make me to heare ioy and gladnes, that the bones which thou hast broken may reioyce.**

**Create in me a new heart, O God, and renue a right spirit within me.**

**Cast me not asway from thy presence, and take not thy holy spirite from me.**

**Restore to me the ioy of thy saluation, and stablish me with thy free spirite.**

**Psal. 9.**

**For thou art good to them that trust in thee, and to the soule that seeketh thee.**

**Psal. 25.**

**All thy wayes are mercie and truth,  
to**

Lidleys Prayers. 377

to them that seeke out thy covenant,  
and thy testimonies.

The fountaine of thy goodnes is e-  
uer full and overflowing: thy mercy  
neuer decayeth.

Thou woundest and healest againe,  
thou killest and reuiuest, bringest e-  
uen downe to hel, and bringest backe  
again.

Thou raisest vp those that are faln,  
thou comfortest the broken hearted.

Thou strengthenest the wearie  
handes and crooked knees: and out of  
the gulph of hell thou deliuerest the  
afflicted.

Out of darknes thou bringest light,  
out of death, life, and out of damna-  
tion thou bringest saluation.

Hear me therefore, O Lord, ac-  
cording to thy louing kindnes: turne  
vnto me according to the multitude  
of thy tender mercies.

Looke vpon mine affliction and my calamities.

As a tra-

# 378 Lidleys Prayers.

trauell, and forgive all my sinnes.

**Psal. 63.** Remember not the offences of my youth, nor my rebellions against thee.

**Psal. 130.** For if thou, Lord, shouldst marke our iniquities, Lord, who should be able to stande in thy sight?

**Iob. 15.** Seeing thou hast founde iniquitie even in thine Angels, and the heauens are not cleane in thy sight: . muche more is man abhominable & filthy, which drinketh iniquitie like water.

Notwithstanding thou hast said, O Lord, that as the righteousnes of & righteous man shall not saue him whensoever he offendeth: so shal not the wickednesse of the wicked man hurt him whensoever hee forsaketh his wickednes and turneth to thee.

For thou knowest thine own handie worke: thou remembrest what wee are: thou seest that wee are but sweake and feeble flesh.

**Psal. 88.** Looke not therefore vppon my sinnes,

Lidleys Prayers. 379

sinnes, O Lord, but looke vpon the  
face of thine annoynted.

For he hath borne our iniquities, Esai. 53.  
he hath caried our sorrowes.

He was wounded for our trans-  
gressions: he was broken for our in-  
iquities: the chastisement of our peace  
is layde vpon him.

He gaue his body to be beaten, and  
his cheekes to be stricken: he bare the  
sinnes of many, and prayed for the  
offenders.

He came to bring glad tydings to Esai. 61.  
the poore, to binde vp the broken har-  
ted, to preach libertie to the captiues,  
to comfort them that mourne in Si-  
on, and to giue vnto them beautie  
for ashes, the oyle of ioye for mour-  
ning, the garment of gladnes for the  
spirite of heauinesse: that they might  
be called trees of righteousness and  
the planting of the Lord.

For his sake therefore, O Lord,  
be



380 Lidleys Prayers.

be mercifull vnto me, and say vnto  
my soule: behould I am come to thee,  
thy health and thy saluation.

A prayer for the true knowledg  
and vnderstanding of the word  
of God.

Psal. 119

**L**et my prayer come befoze thee,  
O Lord, and giue me vnderstan-  
ding according to thy word.

Blessed art thou, O Lorde, teach  
me thy statutes:

That with my lips I may declare  
all the iudgements of thy mouth:

That I may delight in the way of  
thy testimonies aboue all riches:

That I may meditate in thy pre-  
cepts, and consider thy wayes:

That I may take pleasure in thy  
statutes, and not forget thy word.

Be good vnto me thy seruant, O  
Lord, & I may liue & keep thy word.

Open mine eyes, that I may see  
the

Lidleys Prayers. 381

the wonders which are in thy lawe.

I am a stranger vpon earth, not= withstanding hide not from me thy commaundements.

For my hart languisheth with the desire that it hath to thy iudgments.

Thy testimonies are my delight and my counsellors.

I will praise thee with an bright hart, when thou hast taught mee the iudgements of thy righteousness.

Shew me thy wayes, O Lorde, & Psal. 25.  
teach me thy pathes.

Lead mee forth in thy truth, and teach mee: for thou art my God and my saluation, in thee doe I trust all the day long.

Make mee vnderstand the way of Psal. 119.  
thy precepts, and I wil consider thy wonderful workes.

Thy handes haue made me and fashioned me, giue mee vnderstand= ding that I may learne thy coman= des.

382 · Lidleys Prayers.

dementes.

That they which feare thee, seeing me, may reioyce: because I haue trusted in thy word.

Shew the light of thy countenance vpon thy seruant, and teach me thy ordinances.

Thou art good and gracious, therefore according to thy goodnesse teach mee thy statutes.

O Lord, of whose goodnesse the earth is full, teach me thy ordinances.

O Lord, I beseech thee accept the sacrifice of my lippes, and teach me thy iudgements.

The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding and I shall liue.

Deale with thy seruant according to thy mercies, and teach me thy statutes.

I am thy seruant, graunt me vnderstanding, that I may knowe thy testi-

## Lidleys Prayers. 1383

testimonies.

My lips shall shewe forth thy  
praise, when thou hast taught me thy  
statutes.

My tongue shal talke of thy word,  
for all thy commandementes are  
righteous.

For in thee is a wel of living wa-  
ters, and ever flowing, & in thy light  
shall we see light.

Psal. 36

A prayer for the leading of a  
Godly life.

Crie unto thee with my whole  
hart, heare me (O Lord) and guide  
me, that I may keepe thy statutes.

Psal. 119

I call vpon thee: saue mee, that I  
may keepe thy testimonies.

Let my prayer bee directed in thy  
sight as incense, and the lifting vp of  
my hands, as an evening sacrifice.

Psal. 141

I haue gone astraye like a lost  
sheepe: seeke thy seruaunt, for I doe  
not

Psa. 119

# 884 Litleys Prayers.

not forget thy commaundements.

**Psal. 86.** Teach me thy way (O Lord) that  
I may walk in thy truth: knitte my  
heart vnto thee, that I may feare thy  
name.

**Psal. 119.** Let thy louing kindenes come vnto  
me, O Lorde, and thy saluation  
according to thy promise.

Let my heart be bright in thy  
statutes, that I be not confounded.

O that my wayes were so direc-  
ted that I might keepe thy statutes.

Then shall I not be confounded,  
when I haue regarde vnto all thy  
commaundementes.

I make my supplication in thy  
presece with my whole heart, be mer-  
cifull vnto me, according to thy pro-  
mise.

Guide me (O Lord) that I may  
consider my wayes, & turne my feet  
into thy testimonies.

Wherewith shall a man redresse his  
wayes?



Lidleys Prayers. 385

wayes: In taking heede thereto according to thy word.

Teach me (O Lord) the way of thy statutes, that I may keepe them to the ende.

Giue me vnderstanding that I may keepe thy lawe, yea that I may keepe it with my whole heart.

Direct me in the path of thy commandements, for therein is my delight.

Turne away mine eyes that I regarde not vanitie, and quicken me in thy way.

Stablish thy promise to thy seruant, whereby he may be taught to feare thee.

Direct my steppes in thy worde, and let no iniquitie haue dominion ouer me.

Let not the foote of pride come against mee, and let not the hande of the wicked mone me.

# 386    Lydleys Prayers.

Gather not my soule with the sinners, noz my life with the bloody me.

Let my foote stand in brightness, that I may praise thee, O Lord in the congregation.

Let not the word of trueth depart out of my mouth, for I trust in thy iudgementes.

Psal. 141.    Set a watch O Lorde before my mouth, & keepe the doze of my lippes.

Let not mine hart be inclined to euill, to worke wicked workes with them that worke iniquitie.

Psal. 119.    Teach me good iudgement and knowledge, for I doe beleue thy commaundementes.

Psal. 17.    Stay my steps in thy pathes, that my feete doe not slide.

Psal. 119.    Stablish me in thy promise, that I may liue, and let me not be disappointed of my hope.

Stay thou me (O Lord) & I shall be safe, and I will delight continually

ally in the Statutes.

**O God, create in me a pure heart, Esa. 51.  
and renew a right spirit within me,**

**Cast me not away from thy presence, and take not thy holy spirit from me.**

Restore me to the top of thy sal-  
nation, and stablish me with thy free  
spirite.

Let me heare thy louing kindenes Ps. 143.  
in the morning : shewe me the sway  
that I should swalke in, for in thee is  
my trust.

Teach mee to doe the thing that  
pleaseth thee, for thou art my God:  
let thy good spirite leade me vnto the  
land of righteousness.

**A prayer for deliuerance from  
sinne, and to be restored to Gods  
grace & fauour againe.**

**O** **U** **A**lmightie and everliuing  
**L**ord **G**od, which hast made  
**U** **b** **2** **h**ea=

388 . Lidleys Prayers.

heauen and earth , and all thinges  
therein contained : Oh incompre-  
hensible vnitie : Oh alwayes to bee  
worshipped most blessed Trinitie: I  
humbly beseech thee and pray thee  
by the assumption and crucified hu-  
manitie of our Lorde Iesus Christ,  
that thou wouldest incline and bowe  
downe the great depth of thy deitie,  
to the bottomlesse pit of my vilitie.  
Drive me from al kinde of vice, wic-  
kednes and sin. Create in me a cleane  
heart, and renue in me a right spirit,  
for thy holy names sake.

Oh Lorde Iesu, I beseech thy  
goodnes , for the exceeding great loue  
which drew thee out of thy fathers  
bosome , into the wombe of the holy  
Virgin , and for the assumption of  
mans nature, wherein it pleased thee  
to saue me , and to deliuer me from  
eternall death : that thou wouldest  
drawe me out of my selfe into thee  
my

Lidleys Prayers. 389

my Lorde God, and graunt that this  
my loue may recouer againe to mee  
thy grace to increase and make per=  
fect in me that which is wanting, to  
raise vp in me, that which is falne, to  
restoze to me that which I haue lost,  
and to quicken in me that which is  
dead and should liue, that so I may  
become confozmable vnto thee in all  
my life and conuersation, thou dwel=  
ling in me, and I in thee, my heart  
being soupled with thy grace, and  
setled in thy faith for euer.

Oh my God, loose and set at liber=  
tie my spirit from al inferior things.  
Gouern my soule and so worke, that  
both in soule and body I may be ho=  
ly, and liue to thy glory, wozld with=  
out end. Amen. J. B.

A prayer necessarie to be saide  
at all times.

O Beautiful Lord Iesu, O sweete  
saviour. O Christ the sonne of  
God,



# 390      Lidleys Prayers.

God, haue pittie vpon mee, mercifully heare mee, and despise not my prayers. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hel, neither with Gould nor Silver, but with thy moste precious bodie once offered vpon the crosse, and thine owne blood shedde once for all for a ransome. Therefore cast me not away, whom thou by thy great wisdom hast made. Despise me not, whom thou hast redeemed with such a precious treasure, nor let my wickednesse destroy that which thy goodness hath builded.

Now whyles I liue O Iesu, haue mercie on me: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. whyles I haue time to repent, looke vpon me with thy mercifull eyes, as thou didest vouchsafe to looke vpon Peter thine  
Apo.

Lidleys Prayers. 391

Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, to liue and die therein. I acknowledge that if thou shouldest deale with me according to thy iustice, I haue deserved euerlasting death.

Therefore I appeale to thy highe throne of mercie, trusting to obtaine thy fauour: not for my merites, but for thy desertes (O Iesu) who hast giuen thy selfe an acceptable sacrifice to thy father, to appease his wrath, and to bring all sinners truly repenting and amending their euill life, vnto his fauour againe.

Accept me (O Lord) among the number of them whom thou hast in Christ elected and chosen to saluation. Forgiue me my sinnes: giue me grace to leade a godly and innocent life: graunt me thy heavenly wisdom: inspire my hart with faith, hope, and charitie: giue me grace

392 Lidleys Prayers.

to bee humble in prosperitie, patiente in aduersitie, obedient to my rulers, in all my doinges faithfull, Dealing truely with all men, to live chastly in wedlock, to abhorre adulterie, fornication and all vncleancs, to doe good after my power vnto all men, to hurt no man: that thy name may be glorified in mee during this present life, and that I afterwarde may attaine everlasting life, through thy mercie, and the merites of thy death and passion. Amen.

A prayer for grace and remission of sinnes.

**O** Lozde God mercifull father, I poore wretched sinner come vnto thee in the name of thy dearly beloued son Christ Iesus my sauiour, beseeching thee for his sake, to be mercifull vnto me, and to cast all my sinnes out of thy sight, euen through

Lidleys Prayers. 393

through the merites of his bloodie death. Poure vpon me (O Lord) thy holy spirite of grace and wisdom, to gouerne and leade my bodie and soule in thy holy worde and commaundementes. Shewe thy mercy vpon me, and so lighten the naturall blindenesse and darkenesse of my hart through thy grace, that I may daily be renewed by thy holy spirite. Open my hard hart and grosse eares, to heare and reade thy worde and heauenly voyce, and to beleene and followe it in my conuersation, and euer to hold fast that blessed hope of euerlasting life. Mortifie and kill all vice in me, that my life may expresse my faith in thee. Mercifully heare the humble supplication of thy seruant, and graunt mee thy peace all my dayes. Gratiouly pardon my infirmities, and defende me in all dangers, both outwardly in my bodie,

B b 5 goods,

goodes and name, and inwardly in  
 my soule, against all euill tentations  
 and subtile baits of sathan that roa-  
 ring lpon, seeking whome he may  
 deuour. Graunt (O Lord) that I  
 and euerie member of thy Church in  
 his vocation and calling, may truly  
 and godly serue thee. Grafte in my  
 heart the loue of thy name: increase  
 in me true religion: replenishe me  
 with all goodnesse, and of thy great  
 mercy keepe me in the same vnto the  
 end. Giue vnto me the spirite of prai-  
 er, true humilitie, perfect patience,  
 and continuall ioye in the holy ghost.  
 I commend vnto thy protection (O  
 Father) my house and all that thou  
 hast giuen me: my whole familie, my  
 wife and children: ayde me, that I  
 may well & holily gouerne, nourish,  
 and bring them by, in thy feare and  
 seruice.

And forasmuch as in this woorde



I must alwayes be at warre, not  
with one sort of enemies, but with  
an infinite number: not onely with  
fleshe and blood, but with the diuell,  
which is the prince of darknes, grant  
me thy grace, that being armed with  
thy defence, I may stand in this bat-  
tell with an invincible constancie a-  
gainst al corruption which I am in-  
compassed with on all sides, vntill  
such time as I hauing ended the co-  
bace which during this life I must  
susteine, in the end I may atteine to  
thy heavenly rest which is prepared  
for me through Christ my Lord and  
Saviour. Amen.

A prayer taken out of the

first Psalme

**A** Almighty and moste gracions  
God take away from vs al euil  
counsel, and then our sinnes: suf-  
fer vs not to runne into an vngodly  
and

and wicked life : and finally keepe  
our mindes farre from the contempt  
of godlynesse and scorning of ver-  
tue, and in the steade of these euills,  
graunt that we may continually bee  
occupied in thy law and sacred scrip-  
tures, that we be not caried about  
like the wicked, as light duste and  
fruitelesse chaffe, with euerie blast  
of affection and doctrine : but rather  
that wee as trees planted by the wa-  
ter brookes, indewed with the life of  
thy spirite and faith, may also bring  
forth the frutes of good woorkes: and  
that what so euer we take in hande  
may prosper, and tend to the praise  
and glorie of thy name and furthe-  
rance of our saluation: and at the last,  
when the wicked shall fall asway in  
thy iudgement, we may stand sted-  
fast and be made perfect through Je-  
sus Christ our Lord. Amen.

Out of the same Psalme.

**A** mighty God we are sufficient-  
ly taught, that greivous calamities and miserable plagues doe  
therefore dayly beere and trouble thy  
Church, because we have not ceased  
to followe the counsel of the vngod-  
ly: which being once knowne, we  
ought to haue eschewed. The way  
also of the wicked we haue not  
shunned: yea we haue not ceased to  
waikethair race by continual trans-  
gressing of thy commaundementes.  
we haue also of long time, contem-  
ned all godly correction and disci-  
pline, and whatsoeuer hath bene  
taught be out of thy word, hath bin  
too little regarded, yea without all  
shame neglected and scorned.

wherefore it is no marnell, if we  
in the steede of that happinesse and  
quiet peace, which we (alas) haue too  
long abused, be nowe compelled to  
suffer

398      Lidleys Prayers.

suffer all heauie, greuous, and most bitter plagues. But now, O God, in humblenes of heart we flee vnto thee confessing our greuous offences, and we most humble and hartlie beseech thee, that those euils which we so foolishly and wretchedly haue committed, thou wylte mercifully forgive vs, and frame our minds wholly to the obedience of thy lawe, in such wise that our heartes may be occupied both day and night in nothing else, but in the meditation of thy holy scriptures, for so shall we giue credite to thy wordes, bringe forth seasonable and pleasant fruite, and shall not be spoyled of the graces of the Holy Ghost: yea our doinges shal neuer be without happy successe. Nowe we are tossed hither & thither not vnlike to leaues and chaffe. With the wind of aduersitie and affliction: yet grant (O most mercifull father) that

Lidleys Prayers. 399

that our life perish not with the wicked, but that the cause of the iust; may bee defended by thy singular prouidence and protection: so that in iudgement and in the companie of the iust we may be able to stand, and not to be confounded: through Iesus Christ our Lord. Amen.

Out of the same Psalm.

**A** Almighty God, for as much as we haue nowe learned, that a great part of our felicitie, so long as we liue here, consisteth in this, that we refraine from vngodly counsell and wicked manners, and also auoyd the company of those that despise and deride all good thinges: and that in the stead of these euils, we giue our selues to the heavenly study of thy holy lawe, to be occupied and exercised therein both daye and night,  
(where



400 . Lidleys Prayers.

(whereby wee doe perceiue that wee haue verie much erred and strayed from this way of our saluation, yea we haue in these thinges most swickedly offended :) therefore wee beseech thee, euen for thy mercies sake that thou wilt pardon our offences, and that henceforth by the continuall studie and exercise of thy word, thou wilt vouchsafe to make vs fruitfull plantes, that we may not onely bring forth wholsome fruits in thy Church whiles we liue here, but also may be able in the other worlde to stande in iudgemente before thee, who best knowest the way of the iust, through Iesus Christ our Lord. Amen.

A prayer taken out of the second Psalme.

**W**E perceiue (most mercifull & mightie God) that not onely Antichrist, but also the power and strength of the whole worlde, cō-

spi.

Lidleys Prayers. 401

spireth against thee, and against thy  
Christ: which thinke the Gospel and  
building vp againe of thy Church,  
to be an intolerable bondage & harde  
yoke. Wherefore they labour by  
all possible meanes, to breake a sun=  
der the societies and congregations  
of the faithfull, and cast asway all dis=  
cipline. But forasmuch as thou sit=  
test in heauen, and art not ignorant  
what the diuell or wicked flesh goeth  
about: laugh thou to scorne their  
baine counsels, and bring their pur=  
poses to nought. Let them feele thine  
anger to be kindled against them, and  
make them astonished at the fiercenes  
of thine indignatio, so that they may  
not be able to destroy thy Church, o=  
uer whom thou hast appointed Iesus  
Christ our onely saviour to be a go=  
uernour, that in it he might raigne  
by his sword and spirit with inuin=  
cible might and power. Wherefore  
grant

402 .Lydleys Prayers.

grant vnto vs although unworthie  
and thinking children, such faith and  
constancy, that we may finde him and  
also cofesse him to be our onely king,  
and that we may nothing doubt, but  
that we be his nation, people and  
heritage, being most assured of this,  
that he is of such strength and power,  
that with his word more strong then  
yron, he is able to destroy whom he  
will, and breake them in peeces like  
earthen pots.

Therefore, O God, turne the  
Kings and Princes of the world vnto  
thee, that they may be wise and  
vnderstand, whereby they may vn-  
feignedly acknowledge, embrace, and  
kisse thy sonne, least when his anger  
shall once be kindled, they perish  
and be destroyed for ever. And when  
it shall be thy good pleasure, make  
them blessed for evermore, which com-  
mit themselves to thy gouernance  
and

Lidleys Prayers. 403

and protection, by Christ Iesus our  
Lord, Amen.

Out of the same Psalme.

**M**OSTE Mightie and mercifull  
Lord God, though the diuell  
rage, the powers of the world  
daily rise vp, and the flesh with al her  
bondslauers cōspire against the king-  
dome of thine onely begotten sonne  
Iesus Christ our Lord: yet make vs  
to vnderstand, & with constant faith  
to be perswaded, that thou deridest &  
contemnest al such who thou canst in  
thine anger & fierce displeasure when  
thou wilt, sodenly destroy and bring  
to nought. In this faith, seeing we  
are sometimes so weak, & being over-  
come with sundrie kindes of terrour  
and dread, we are not so obedient to  
thy cōmandements as we ought to  
be, we therefore beseech thee, for thy  
great goodnes sake to bee mercifull

Et 2

vn-

# 404 Lydleys Prayers.

vnto vs, and grant that we may constantly beleue thy son our king and our redeemer, to haue the highest power and dominion with thee in all thinges. For seeing thou hast begotten him, thou hast also deliuered to him all nations to be ruled by his power, as his own inheritaunce. Graunt therefore vnto vs, that yet at the length we may be wise & vnderstand, in such sort as we may serue thee with all due feare and worship, that in the last day we be not dashed in peces as earthen vessels, with the rodde of thine indignation: through Iesus Christ our Lord, Amen.

A prayer which M. Iohn Bradford said a little before his death  
in smithfeelde.

Mat. 27. **M**erciful God & father, to whom our saviour Christ approached in his feare and need by reaso



# Lidleys Prayers. 405

of death, and found comfort: gracious  
 God and most bounteous Christ, on  
 who Stephen called in his extreme A. 2es. 7.  
 neede, and receiued strength: most be-  
 nigne holy spirit, which in the midst  
 of all crosses and death didst comfort  
 the Apostle S. Paul with more con-  
 solations in Christ, then he felt sor-  
 rowes and terrores in the world: haue  
 mercie vpon me, a most miserable,  
 vile and wretched sinner, which now  
 drawe neere the gates of death, deser-  
 ued both in soule and bodie eternali-  
 ly, by reason of my manifolde, hor-  
 rible, olde and newe transgressions.  
 which to thine eyes (O Lord God)  
 are open and knowne. Oh be mer-  
 cifull vnto mee, and forgine mee for  
 the bitter death and bloodshedding  
 of thine onely sonne, Iesus Christ.  
 And though thy iustice do require in  
 respect of my sinnes that now thou  
 shouldest not heare mee, contem-

ning thy dayly callings: yet let thy  
mercie which is aboue al thy works,  
and wherewith the earth is filled,  
let thy mercie (I say) preuaile to-  
wardes me, through the merites and  
meditation of Christ our sauour, for  
whose sake it pleaseth thee to bring  
mee forth nowe as one of his wit-  
nesses and a record bearer of thy be-  
ritie and trueth taught by him, to  
giue my life therfore. Of which dig-  
nitie I doe acknowledg (deare God)  
that there was, neuer any so vnwor-  
thie and vnmeet, no not the theefe  
that hanged with him on the crosse.  
I humbly therefore praye thee that  
thou wouldest accordinglye ayde,  
helpe, and assist me with thy strength  
and heauenly grace, that with Christ  
thy sonne I may finde comfort, with  
Stephen I may see thy presence and  
gratious power, with Paul and al o-  
thers, which for thy names sake haue  
suffe-

Lidleys Prayers. 407

suffered afflictions and death, I may  
finde so presente with mee thy grati-  
ous consolation, that I may by my  
death glorifie thy holpe name, see  
sworth and ratifie thy veritie, comfort  
the hearts of the heauie, confirme thy  
Church in thy truth, conuert some  
are to be conuerted, and so depart out  
of this miserable world (where I do  
nothing but daylie heape sinne vpon  
sinne) and enter into the fruition of  
thy blessed mercie: wherof nowe  
giue and increase in me a liuely tast,  
sense, and feeling, where through  
the terror of death, the tormentes of  
fire, the paines of sinne, the darters of  
sathan, and the dolours of hell, may  
neuer overcome me, but may be vni-  
uen asway through the working of  
that most gracious spirit which now  
plentionously indue withall, & through  
the same spirite I may offer (as now  
I desire & am readie to do), in Christ

408      **Lidleys Prayers.**

and by him my selfe whole soule and  
body, to be a lively sacrifice, holy and  
acceptable in thy sight (deare father)  
whose I am and alwayes haue bene  
euen from my mothers wombe, yea  
euen before the worlde was made:  
to whom I commend my selfe, faith,  
and name, familie & friends, country  
and all the whole Church, yea, euen  
my verie enemies, according to thy  
good pleasure, beseeching thee intrea-  
ly to giue once more to this Realme  
of England, the blessing of thy word  
again, with godly peace, to the tea-  
ching and setting forth of the same.  
Oh deare father, now giue me to com-  
vnto thee: so purge and purifie me  
by this fire in Chyestes death and  
passion through thy spirite, that I  
may be a burnt offering of sweete  
smell in thy sight, which livest and  
reignest with the sonne and the holy  
Ghost, nowe and euermore worlde  
without end. Amen.      The

## The Letanie.

**O** God the father of heauen, haue  
mercie vpon vs miserable sin-  
ners.

**O** God the father of heauen, &c.

**O** God the sonne redeemer of the  
world, haue mercie vpon vs misera-  
ble sinners.

**O** God the sonne redeemer of &c.

**O** God the holy Ghost proceeding  
from the Father and the sonne: haue  
mercie vpon vs miserable sinners.

**O** God the holy Ghost, &c.

**O** holy, blessed, and glorious Trini-  
tie, three persons and one God, haue  
mercie vpon vs miserable sinners.

**O** holy blessed and glorious &c.

Remember not Lord our offences,  
nor the offences of our forefathers,  
neither take thou vengeance of our  
sinnes, spare vs good Lord, spare thy  
people whome thou hast redeemed

**C c s** with



with thy most precious bloode, and be  
not angrie with vs for ever.

Good Lord spare vs good Lord.

From all euill and mischeefe, from  
sinne, from the craftes and assaultes  
of the Diuel, from thy wrath, and  
from euerlasting damnation.

Good Lord deliuer vs.

From blindenesse of heart, from  
pride, vaine glorie & hypocrisie, from  
enue, hatred and malice, and all vn-  
charitablenes.

Good Lord deliuer vs.

From all fornication, and al other  
deadly sin, and from al the deceits of  
the world, the flesh, and the Diuel.

Good Lord deliuer vs.

From lightning and tempest, from  
plague, pestilence & famine, fro battel  
and marther, and from souden death.

Good Lord deliuer vs.

From all sedition and priuie con-  
spiracie, from all false doctrine and

here

## The Letanie.

411

heresse, from hardnes of hart & concept of thy word & comāndement.

Good Lord deliuer vs.

By the mysteric of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy glorious resurrection and ascension, and by the comming of the holy ghost.

Good Lord deliuer vs.

In all time of of our tribulation, in all time of our welth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners do beseech thee to heare vs O Lord God, and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to hear vs good Lord.

That

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousness and holynes of life, thy seruant Elizabeth our most grattous queene and gouernour.

We beseech thee to heare vs, &c.

That it may please the to rule her heart in thy faith, feare, and loue, and that she may euermore haue assistance in thee, and euer seeke thy honour and glorie.

We beseech thee to heare vs, &c.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs, &c.

That it may please thee to illuminate all Bishops Pastours and ministers of  $\text{t}$  Church, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it forth and shew it accordingly.

Wo

## The Letanie.

413

We beseech thee to heare, &c.

That it may please thee to indue the Lordes of the counsel, and all the nobilitie with grace, wisdom and vnderstanding.

We beseech thee to heare vs, &c.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to mainteine truth.

We beseech thee to heare vs, &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations vnitie peace and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commaundementes.

We beseech thee to heare vs, &c.

That it may please thee to giue all  
thy

thy people increase of grace to heare  
meekely thy worde, and to receiue it  
with pure affection, & to bring forth  
the frutes of the spirite.

We beseech thee to heare vs, &c.

That it may please thee to bring  
into the way of trueth, all such as  
haue erred and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to streng-  
then such as do stand, and to comfort  
and helpe the weake harted, and to  
raise them vp that fall, and finally to  
beate downe sathan vnder our feete.

We beseech thee to heare vs, &c.

That it may please thee to succour,  
helpe and comfort all that be in dan-  
ger, necessitie and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserve  
all that traueil by lande, or by wa-  
ter, all women labouring of child, all  
sicke persons and young children, and  
to



## The Letanie.

415

to shewe thy pitie vpon all prisoners  
and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defend  
and prouide for the fatherlesse chil-  
dren and swidowes, and all that be des-  
solate and oppressed.

We beseech thee to heare vs, &c.

That it may please thee to haue  
mercie vpon all men.

We beseech thee to heare vs, &c.

That it may please thee to forgine  
our enimies, persecuters and slanders  
ers and to turne their heartes.

We beseech thee to heare vs, &c.

That it may please thee to giue  
and prserue to our vse the kindly  
fruites of the earth, so as in due time  
we may inioy them.

We beseech thee to heare vs, &c.

That it may please thee to giue vs  
true repentance, to forgine vs all our  
sinnes, negligences and ignorances,  
and

and to indue vs with thy holy spirit,  
to amend our liues according to thy  
holy worde.

We beseech thee to heare vs, &c.

**S**onne of God, we beseech thee to  
heare vs.

Sonne of God, wee beseech thee, &c.

**O** Lamb of God that takest away  
the sinnes of the world,

Graunt vs thy peace.

**O** Lamb of God that takest away  
the sinnes of the world.

Haue mercie vpon vs.

**O** Christ heare vs.

**O** Christ heare vs.

**L**ord haue mercie vpon vs.

**L**ord haue mercie vpon vs.

**C**hrist haue mercie vpon vs.

**C**hrist haue mercie vpon vs.

**L**ord haue mercie vpon vs.

**L**ord haue mercie vpon vs.

**O**ur father which art in heauen, &c.

**D**o not lead vs into temptation:

But

The Letanie. 8 417

But deliver vs from euill. Amen.

The versicle.

**O** Lord deale not with vs after  
our sinnes.

The answer.

Neither rewarde vs after our ini-  
quities.

Let vs pray.

**O** God mercifull father, that de-  
spisest not the sighing of a con-  
trite hart, nor the desires of such  
as be sorrowfull, mercifully assist our  
prayers that we make before thee in  
all our troubles & aduersities, when  
soeuer they oppresse vs, and grati-  
ously heare vs that those evils which  
the craft and subtiltie of the diuell  
or man worketh againste vs, bee  
brought to nought, and by the pro-  
vidence of thy goodnesse they may  
be dispersed, that we thy seruantes  
being hurt by no persecution may ce-  
uermore giue thanks vnto thee in

Do

thy

418 The Letanie.

thy holie Church, through Iesus  
Christ our Lord.

O Lord arise, helpe vs, and deliuer  
vs for thy names sake.

O God, we haue heard with our  
eares, and our fathers haue declared  
vnto vs the noble woordes that thou  
didest in their dayes, and in the olde  
time before them.

O Lord arise, helpe vs, and deliuer  
vs for thine honour.

Glorie be to the father, and to the  
sonne, and to the holy ghost.

As it was in the beginning, is now,  
and euer shalbe world without ende.  
Amen.

From our enemies defende vs O  
Christ.

Gratiouſly looke vpon our afflictions.

Pitifully behold the sorrows of our  
heartes.

Mercifully forgieue the finnes of  
thy

The Letanie. 419

thy people.

Fauorably with mercie heare our  
prayers.

O Sonne of Dauid, haue mercie  
vpon vs.

Both now and euer boughsafe to  
heare vs O Christ.

Gratiouſly heare vs O Christ, gra-  
tiously heare vs, O Lord Christ.

O Lord let thy mercie be shewed  
vpon vs:

As we doe put our trust in thee.

Let vs pray.

**V** Humbly beseech thee (O fa-  
ther) mercifully to looke vpon  
our infirmities, and for the  
glorie of thy names sake, turne from  
vs all those evils that we most righ-  
teously haue deserued, & graunt that  
in all our troubles we may put our  
whole trust and confidence in thy

D d 2

mer-



mercie, and euermore serue thee in  
holines and purenes of liuing, to thy  
honour and glozie: through our onely  
Mediatour and advocate Iesus  
Christ our Lord. Amen.

A prayer for the Queenes  
Maiestie.

**O** Lord our heavenly father, high  
and mightie, King of Kings,  
Lord of Lords, the onely ruler  
of princes, which doest fro thy throne  
beholde all the dwellers vpon the  
earth: most hartly we beseech thee  
with thy fauour to behold our most  
gracious soueraigne Ladie, Queene  
Elizabeth, and so replenish her with  
the grace of thy spirite, that shee  
may alwayes incline to thy will and  
walke in thy feare, indue her plen-  
tifully with heavenly giftes, graunt  
her in health and welth long to liue:  
strengthen her, that she may vanquish  
and

The Letanie: 421

and overcome all her enemies, and finally after this life, she may attaine everlasting joy and felicitie: through Iesus Christ our Lord. Amen.

A prayer for Bishops and Ministers of the Church.

**A** Almighty and everliving God, which onely workest great marvels, send downe vpon our Bishops & Curates, & al congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, powre vpon them the continual dewe of thy blessing. Graunt this (O Lord) for the honour of our aduocate and mediator Iesus Christ.

For rayne.

**O** God, heauenly father which by thy sonne Iesus Christ, hast promised to all them that seeke  
D D ; thy

thy kingdome and the righteousness thereof, all things necessarie to their bodilie sustenance: sende vs we beseech thee in this our necessitie, such moderate raine and showers, that we may receiue the fruites of the earth, to our comforte, and to thy honour, through Iesus Christ our Lord. *Psalm.*

For faire weather.

**O** Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterwarde of thy greates mercie diddest promise neuer to destroy it so againe: we humbly beseech thee, that although we for our iniquities haue worthily deserved this plague of raine and waters, yet thou wilt sende vs such weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy  
pun-

# The Letanie . 423

punishment to amend our liues, and  
for thy clemencie to giue thee prayse  
and glozte, through Iesus Christ our  
Lord. Amen.

In the time of dearth and famine.

**O** Merciful God and heavenly fa-  
ther, whose gift it is & the raine  
doth fall, the earth is fruitfull,  
man and beastes increase, & fishes do  
multiplie, beholde we beseech thee,  
the afflictions of thy people, & graunt  
that the scarcitie and dearth which  
we do now most iustly suffer for our  
iniquitie, may through thy goodnes  
be mercifullie turned into cheapnes  
and plentie, for the loue of Iesus  
Christ our Lord, to whom with  
thee and the holy Ghost, be prayse  
for ever. Amen.

In the time of Warre.

**A** Almighty God, king of al kings  
and gouernour of all thinges.  
D d 4 whose

Whose power no creature is able to resist, to whome it belongeth iustly to punish the sinners, and to be mercifull to them that truly repent: save and deliuer vs (we humbly beseech thee) from the handes of our enemies: abate their pride, asswage their malice, and confounde their deuises, that wee being armed with thy defence may be preserved from all perils, to glorifie thee, which art the onely giver of all victorie, through the merites of thy onely Sonne Iesus Christ our Lord. So be it.

In the time of any common plague or sicknesse.

**O** Almighty God, which in thy wrath, in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercie didst save the rest: haue pitie vpon  
on



# The Letanie.

425

on vs miserable sinners, that nowe  
are visited with great sicknesse and  
mortalitie, that like as thou didest  
then commaunde thine Angell to  
cease from punishing: so it may now  
please thee to withdraw from vs this  
plague & greivous sickness: through  
Jesus Christ our Lord.

A prayer for the strength

and comfort of the holy ghost.

**A** Almighty and most mercifull  
God, which giueth to thine ec-  
lect people thy holy spirit, as a sure  
pledge of thy heavenly kingdome,  
we most humbly beseech thee so to  
replenish our heartes with the grace  
of thy holy spirit, that he may beare  
witnesse to our spirites that we be  
thy children, and heires of thy king-  
dome, and that by the gracious wo-  
king of this thy good spirit, we may  
kill all carnall lustes, vnlawefull

De;

plea

pleasures concupiscences and euil affections, contrarie to thy most blessed will, through our Lord and Saviour Iesus Christ. So be it.

For sure hope and true taste of everlasting life.

**O** Almighty God, which hast prepared everlasting life for al those that be thy faithfull seruantes, graunt vnto vs sure hope of this life everlasting, that whiles we be here, in this miserable world, we may haue some taste & feeling of it in our harts, through the merites of our Lord and Saviour Iesus Christ. So be it.

For the true knowledge of God  
and his worde, and a life agreeable to the same.

**G**raunt vnto vs (O mercifull God wee most heartely beseech thee) knowledge and true vnder-  
stand-  
vnder-

vnderstanding of thy blessed will and  
 worde, that all ignorance being ex-  
 pelled, we may know what thy will  
 and pleasure is in all thinges, and  
 how to doe our dutie, and trulle to  
 walke in our vocation, and that also  
 we may expresse in our liuing those  
 thinges that we do know, that we be  
 not onely knowers of thy will and  
 worde, good Lord, but also may be  
 hartie and faithfull workers of the  
 same, through our Lord and saviour  
 Iesus Christ. So be it.

A prayer for the strength and  
 increase of faith.

**O** Almighty & everlasting God,  
 which not onely giuest euery  
 good and perfect gift, but also  
 increasest those giftes that thou hast  
 giuen: we most humbly beseech thee  
 to increase in vs the gift of faith, that  
 we may truly beleue in thee, and in  
 thy

thy promises made vnto vs in Christ  
 Iesu our Lord, and that neither by  
 our negligence nor infirmities of the  
 flesh, nor by greuousnes of tenta-  
 tions, neither by the subtile crafts  
 and assaults of the diuel, we be dri-  
 uen from this faith in the bloude of  
 our Lord & Saviour Iesus Christ.  
 So be it.

For a godly life.

**A** Almighty God, giue vs grace  
 that we may cast away & works  
 of darknes and put vpon vs the  
 armour of light, now in the time of  
 this mortall life (in the which thy  
 Sonne Iesus Christ came to visit vs  
 in great humilitie) that in & last day,  
 when hee shall come againe in his  
 glorious maiestie to iudge the quick  
 and the dead, we may rise to the life  
 immortall, through him who liueth  
 and reigneth with thee and the holy  
 ghost.

The Letanie.

429

ghost, now and for euer. So be it.

A prayer for true perseverance  
and assured hope of eternall life.

**B**lessed God, which hast caused al  
holy scriptures to be written for  
our learning, graunt that we may  
in such wise heare them, read them,  
marke them, & inwardly print them  
in our heartes, that by patience and  
comfort of thy holy word, we may  
imbrace and euer hold fast the blessed  
hope of everlasting life which thou  
hast giuen vs in our Lord and Sa-  
uiour Iesus Christ. So be it.

A prayer for the obtaining of  
our petitions.

**A** mightie God which hast gi-  
uen vs grace at this time with  
one accord, to make our common  
supplications vnto thee, & doest pro-  
mise that when two or thre be ga-  
the-





# A GODLY INSTRV-

tion, conteining the summe of  
all the dīnītie necessarie for a  
Christian conscience:

Made by Iohn Bradford.



**A** that is regenerate and borne of God  
(the which thing that euerie one of vs bee, our  
Baptisme the sacrament  
of regeneration doth require vnder  
paine of damnation, and therefore  
let euerie one of vs with the virgin  
Marie say: Be it vnto me, O Lorde ac-  
cording to thy word, according to the  
sacrament of Baptisme, wherin thou  
hast declared our adoption, and let  
vs lament the doubting hereof in vs,  
striving against it as we shalbe made  
able of the Lord) a man (I say) that  
is regenerate, consisteth of two men  
(as

The olde  
man.

The new  
man.

Why the  
oldeman  
is stronger  
then the  
new.

In what  
respect  
one man is

(as a man may say) namely of the  
old man, and of the newe man. The  
olde man is like to a mightie giant,  
such a one as was Golyah, for his  
birth is nowe perfecte: but the newe  
man is like unto a little child, such a  
one as was Dauid, for his birth is  
not yet perfect, untill the day of his  
generall resurrection.

The olde man therefore is more  
stronger, lustie and stirring then is  
the newe man, because the birth of  
the newe man is but begun now, and  
the olde man is perfectly borne. And  
as the olde man is more stirring, lu-  
stie, and stronger then the newe man:  
so is the nature of him cleane con-  
trarie to the nature of the newe man,  
as being earthly and corrupt with  
Sathans seed, the nature of the new  
man beinge heauenlye and blessed  
with the celestiall seede of God. So  
that one man, in as much as he is

# Instruction.

433

corrupt with the seede of the serpent, is an old man: and in as much as he is blessed with the seede of God from above, he is a newe man. And as, in as much as he is an old man, he is a sinner and an enimie to God: so in as much as he is regenerate, he is righteous and holy, and a friende to God, the seede of God preserving him from sinne, so that he cannot sin, as the seede of the serpent, wherewith he is corrupt euen from his conception, inclineth him, yea, incoureth him to sinne, and nothing else but to sinne. So that the best parte in man befoze regeneration, in Gods sighte is not onely an enimie, but enimitie it selfe.

both an  
old man,  
& also a  
new mā

One man therefore which is regenerate, well may be called alwayes iust and alwayes sinnefull: iust in respect of Gods seede and his regeneration: sinfull in respect of Satthans

How one  
man may  
be called  
alwayes  
sinnefull  
& alwayes  
iust.

E e

seede iust.

ſeede and his firſt birth. Betwixt  
 theſe two men therefore, there is con-  
 tinuall conflict and war moſt dead-  
 ly. The fleſhe and the olde man by  
 reaſon of his birth that is perfecte,  
 doth often for a time preuaile againſt  
 the newe man (being but a childe in  
 compariſon) and that in ſuch ſort, as  
 not onely other, but euen the chil-  
 dren of God themſelues thinke that  
 they be nothing elſe but old, and that  
 the ſpirite and ſeede of God is loſt &  
 gone aſway, where yet notwithſtan-  
 ding the trueth is otherwiſe, the ſpi-  
 rite & the ſeede of God, at the length  
 appearing againe, and diſpelling a-  
 waye the cloudes which couer the  
 Sunne of Gods ſeede from ſhining,  
 as the cloudes in the ayre do the co-  
 rruzall Sunne: ſo that ſometimes a  
 man cannot tell by any ſenſe, & there  
 is any ſunne, the cloudes and windes  
 ſo hiding it from our ſight: Euen ſo  
 our

Why the  
 olde man  
 often-  
 times pre-  
 uaileth a-  
 gainſt the  
 new mā.

The olde  
 man ſo  
 mightily  
 preuai-  
 leth ſom-  
 times a-  
 gainſt the  
 new man  
 in the  
 children  
 of God,  
 that the  
 ſpirit and  
 ſeede of  
 God ſee-  
 meth to  
 be vtter-  
 ly taken



our cecitie or blindenes, and corrupt  
 affections doe often shadow the sight  
 of Gods seede in Gods children, as  
 though they were plaine reprobates.  
 Whereof it cometh, that they pray=  
 ing according to their sense, but not  
 according to the truth, desire of God  
 to giue them againe his spirite, as  
 though they had lost it, and he had  
 taken it away. Which thing G O D  
 neuer doth indeede although he make  
 vs to thinke so for a time: for alwaies  
 he holdeth his hand vnder his chil=  
 dzen in their falles, & they lie not stil  
 as other doe which are not regene=  
 rate. And this is the difference be=  
 twixt Gods children, which are re=  
 generate and electe before al times in  
 Christ, and the wicked castawayes:  
 that the elect lye not still continually  
 in their sin, as doe the wicked, but at  
 the length do returne againe by rea=  
 son of Gods seede, which is in them.

from them,  
 whereas  
 in deede  
 it is not  
 so, as af=  
 terward.  
 to their  
 great cō=  
 fort they  
 finde and  
 feele.

hid as a sparkle of fire in the ashes: as we may see in Peter, David, Paul, Marie Magdalen, and others. For these (I meane Gods childzen) God hath made all thinges in Christ Iesu: to whom he hath giuen this dignitie, that they should be his inheritance and spouses. This our inheritour Christ Iesus, God with God, light of light, coeternall & consubstantiall with the father and with the holy Ghost, to the ende that he might become our husband (because the husband and the wife must be one body and flesh) hath taken our nature upon him, communicating with it and by it in his owne person, to be all his children, his diuine maiestie, (as

1. Pet. 1. Peter sayth) and so is become flesh of our flesh, and bone of our bones substantially, as we are become flesh of his flesh, and bone of his bones spiritually: al that ever we haue per-

fect

relating to him, yea euen our sinnes,  
as all that euer he hath, pertaining  
vnto vs, euen his whole glorie. So  
that if sathan should summon vs to  
answere in our debtes, and sinnes, in  
that the wife is no suitable person,  
but the husbände, we may well bid  
him euer his action against our hus-  
band Christ, and he will make him a  
sufficient answere.

For this end (I meane & we might  
be coupled & married thus to Christ,  
and so be certaine of saluation, & at  
peace with God in our consciences)  
God hath giuen his holye worde,  
which hath two partes (as now the  
children of God doe consist of two  
men:) the one part of Gods worde  
being proper to the old man, and the  
other parte of Gods worde being  
proper to the newe man. The parte  
properly pertaining to the olde man  
is the lawe: the part properly pertei-

The law  
pertai-  
neth to  
the olde  
man: and  
the Gos-  
pel to  
the new  
man.

ning to the newe man, is the gospell.

What  
the lawe  
is.

The law is a doctrine which commaundeth and forbiddeth, requiring doing, and auoiding. Vnder it therefore are contained all precepts, threatenings, promises vpon conditions of our doing and auoiding. &c.

What  
the Gospell  
is.

The Gospell is a doctrine which alwaies offereth and giueth, requiring on our behalf, not as of worthinesse or as a cause, but as a certificate vnto vs, and therefore vnder it are contained all the free and sweete promises of God: as I am the Lorde thy God, &c.

The conscience  
feared &  
bearene  
downe  
with the  
terror of  
Gods  
iudgment  
against

In those that be of yeares of discretion it requireth faith, not as a cause, but as an instrument whereby we our selues may be certaine of our good husband Christ, and of his glorie: and therefore when the conscience feeleth it selfe disquieted for feare of Gods iudgement against sin.

lyes

# Instruction. 439

she may in no wise looke vpon the doctrine pertaining to the olde man, but to the doctrine onely that pertaineth to the newe man, in it not looking for that which it requireth, that is, faith, because weneuer beleue as we should: but onely on it which it offereth, and which it giueth, that is, on Gods grace and eternall mercie and peace in Christe. So shall she be in quiet when she looketh for it altogether out of her selfe in gods mercy in Christ Iesu: in whose lap if she lay her head with S. Iohn, then is she happie, and shall finde quietnesse indeede. When she feeleth her selfe quiet, then (in Gods name) let her looke on the lawe, and vpon such thinges as it requireth, thereby to brydle and keepe downe the olde Adam, to stay the Goliath: from whome she must needes keepe the sweete promises, being the bedde wherein her

sin, may not look vpon the lawe, but fle to the Gospel for relief & comfort.

Iohn. 13. When the conscience is quiet & at peace with God, the law serueth onely to kepe downe the olde



## 440 A Godly Instruction.

Sponse & she meete & lie together. For  
as the wife will keepe her bed onely  
for her husband, although in other  
things she is contented to haue fel-  
lowship with others, as to speake, sit,  
eate, drinke, go, &c. so our consciences  
which are Christs wiues, must needs  
keepe the bed, that is gods sweet pro-  
mises al onely for our selues and our  
husband, there to meete together, to  
embrace and laugh together, and to be  
ioyfull together. If sinne, the law,  
the diuell, or any thing else woulde  
creepe into the bedde and lie there,  
then complaine to thy husbände  
Christ, & forthwith thou shalt see him  
play Phinees part. Thus my dear-  
ly beloued, I haue giuen you in fewe  
wordes, a summe of all the Di-  
uinitie which a Christi-  
an conscience can-  
not want.

Numb. 25.

FINIS.

# The Table.

<b>A</b> N introduction	When you come home	
to prayer. fol. 17. againe.		155
A meditatio con-	As the Sunne going	
cerning prayer. 49.	downe.	156
A meditation vpon the	When the candles be	
Lords prayer. 68.	light.	158
Private prayers for the	When you make your	
morning, euening, & o-	selfe vnready.	160
ther times of the day 132	When you enter into	
When you awake out your bed.		161
of your sleepe. eod.	When you feele sleepe	
When you beholde the	to be conning.	163
day light. 134	A general confession of	
When you arise. 135.	finis, vvith other prayers	
When you apparell for the morning and eu-		
your selfe. 136.	ning, to be used in fami-	
When you are made	lies and publike assem-	
readie to beginne the day	blies.	165
vvithall. 138.	An other confession of	
Cogitations meet to be-	finnes.	167
gin the day vvishal. 139	A prayer to be said in	
When you goe forth	the morning.	169
of the dores. 143	An other.	172
When you are going	An other.	173
and iourney. 145	An euening prayer.	
When you are about		176
to receiue your meat. 148	An other.	181
In the meale time. 150	An other	183
After your meat. 152	A prayer for remission	

# The Table.

of finnes.	185	licite of the life to come.	
A prayer for the true	231		
knowledge of the myste-		A meditation of the	
rie of our redemption in		presence of God.	238
Christ.	197	A meditation of the	
A forme of thankesgi-		prouidence of God.	240
uing for our redemption,		A meditation of Gods	
and a prayer for the pouer,		beautie, goodnes,	
strength and increase of		&c.	245
faith.	200	A meditation concer-	
A thankesgiuing to		ning the sober vsag of the	
God for his greaze bene-		body that it may be sub-	
fites.	202	iect and obedient to the	
A prayer for true moy-		soule.	249
tification.	205	An other meditation	
A meditation for the		concerning the sober vsag	
exercise of true mortifi		of the body and pleasures	
cation.	211	in this life.	252
A meditation of the		A meditation of death	
cöming of Christ to iudg-		and the commodities it	
ment, and of the reuward		bringeth.	256
both of the faithfull and		A meditation vppon	
unfaithfull.	215	the passio of our sauour	
A meditation of the Iesu		Christ.	259
life euerlasting, the place		A prayer to Christe	
where it is, & the incö-		crucified.	267
parable ioyes therof.	222	A Prayer to Christ af-	
An other meditation		cended and reining in	
of the blessed state & se-		glorie.	268

## The Table.

<i>A prayer for true re- fashor, the sonne, and the penitance.</i>	272	<i>holy ghost.</i>	302
<i>A praier for the strength &amp; increase of faith.</i>	273	<i>God the father, the sonne &amp; the holy ghost.</i>	307
<i>A prayer for the true sense and feeling of Gods fauour and mercie in his heple and protection Christ.</i>	274	<i>against the obstinate ene-</i>	
<i>A prayer against our mies of the truth.</i>	310	<i>spirituall enemies, the di-</i>	
<i>uill, the vvorld and the Eted and persecuted vn-</i>		<i>flesh.</i>	
	279	<i>der the tirannie of An-</i>	
<i>A praier for the presen: richrist.</i>	312	<i>helpe in tentation.</i>	281
<i>Remedies against sin- fore the preaching of gods full motions and tenta- vvord.</i>	314	<i>tions.</i>	284
		<i>A prayer to be saide</i>	
<i>A prayer for the a- after the preaching of vvord of Gods heauie gods vvord.</i>	316	<i>vvrash and vengeance</i>	
<i>for our sinnes.</i>	286	<i>fore the receiuing of the</i>	
<i>An other.</i>	263	<i>communion.</i>	323
<i>A prayer to be said of</i>		<i>A thankesgiuing af-</i>	
<i>such as suffer any kind ter the receiuing of the of crosse.</i>	326	<i>595 communion.</i>	326
<i>A prayer of the affli-</i>		<i>A lamentation of a</i>	
<i>Eted for the profession of sinner afflicted in consci-</i>		<i>gods vvord.</i>	
	299	<i>ence for his offences.</i>	327
<i>A prayer to God the</i>		<i>A prayer for the sicke,</i>	
			338

# The Table.

338	kinde of sicknesse, or affli-
A prayer to be said at Eton.	339
the houre of death.	Prayers to be saide be-
A prayer for a woman fore meales & after.	354
wish child.	343
A psalm to be said in said before meales.	455
the time of any common	An other
plague, sicknesse, or other	356
crosse and visitation of meales.	A thanksgiving after
God.	357
346	An other thanksgi-
A Psalme of thankes- uing after meales.	359
giving for deliuerance fro	An other.
the plague or any other	360
	An other.
	361

## Prayers, commonly called Lidleys Prayers, with certaine godly additions.

A Confessiō of sins.	362	uerance from sin, & to be
A confession of sins, restored to Gods grace &		
and a prayer for the re- fauour againe.	387	
mission thereof.	374	A prayer necessarie to
A prayer for the true be said at all times.	489	
knowledge and under- A prayer for grace and		
standing of the word of remission of sinnes.	392	
God.	380	Prayers taken out of
A prayer for the lea- the first Psalme.	395	
ding of a godly life.	383	Prayers taken out of
A prayer for the deli- the second Psalme.	400	



## The Table.

<i>A prayer which M.</i>	<i>For sure hope and true</i>
<i>John Bradford said a li-</i>	<i>taste of everlasting life.</i>
<i>ble before his death in</i>	416
<i>Smithfield.</i>	404
<i>The Letanie.</i>	409
<i>For the Queenes ma-</i>	<i>For the true knowe-</i>
<i>iestie.</i>	<i>ledg of god &amp; his word,</i>
	<i>&amp; a life agreeable to the</i>
	410 <i>same.</i> <i>ibid.</i>
<i>For Bishops and mini-</i>	<i>For the strength &amp; in-</i>
<i>sters of the Church.</i>	<i>crease of faith.</i>
	421 427
<i>For raine.</i>	421
<i>For faire weather.</i>	422
<i>In the time of dearth</i>	<i>For a godlie life.</i>
<i>&amp; famine.</i>	423 428
<i>In the time of vuarre.</i>	<i>For the true perseu-</i>
	<i>rance and assured hope of</i>
	<i>eternall life.</i>
	423 429
<i>In the time of any co-</i>	<i>A prayer for the obsei-</i>
<i>mō plague or sicknes.</i>	<i>ning of our petitiōs.</i>
	424 429
<i>For the strength and</i>	<i>A godly instruction,</i>
<i>comfōrs of the holy ghost.</i>	<i>conceining the summe of</i>
	<i>all the Diuinitie necessa-</i>
	<i>rie for a Christian con-</i>
	<i>science.</i>
	425 431

FINIS.

Imprinted at London by Henrie  
Middleton, dwelling in Flecte-  
Streete at the signe of  
the Falcon.